

THE STUDENT WORLD



UT OMNES UNUM SINT

Where Christians Stand

FIRST QUARTER, 1941

THE STUDENT WORLD

Serial Number 131

Where Christians Stand

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This issue of "The Student World" was published in New York, N. Y. Four issues annually: January, April, July and October. The price of a single annual subscription, post free, is 5s.; 4.00 marks; 5.00 Swiss francs; \$1.50. Single Copies 2s.; 1.20 mark; 1.50 Swiss franc; \$0.50. Subscriptions may be sent to any of the addresses given below:

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- Canada: Student Christian Movement, 1164, Bay Street, Toronto 5.
- China: Kiang Wen-Han, 131, Museum Road, Shanghai.
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Student Y.W.C.A., 600, Lexington Avenue, New York City.
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or to the general office of the World's Student Christian Federation, 13, rue Calvin, Geneva, Switzerland (Postal Cheque Account No. I. 3192).

THE STUDENT WORLD

A quarterly magazine of the World's Student Christian Federation

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N. Y., U.S.A., and 1164 Bay Street, Toronto 5, Ontario, Canada.

VOLUME XXXIV

First Quarter, 1941

Number 1

EDITORIAL

Where Christians Stand

A few months ago a group of friends found themselves discussing what were the primary things in Christianity to which some Christians felt themselves forced back, for which other Christians were prepared to suffer, upon which all Christians must build for the unknown future. And so there arose a desire to find out where Christians in different countries and circumstances stand today. This issue of THE STUDENT WORLD is an attempt to supply such evidence. The result is certainly a most interesting symposium of courageously expressed opinions. But the matter must not end with interest. The readers must find out where they themselves stand. Perhaps it may even be possible for discussions, like the one already mentioned, to spring up in colleges or camps, or wherever students find themselves, using these statements as a basis. It is imperative that THE STUDENT WORLD should in some measure fulfil today the function which Federation student conferences fulfil in times of the absence of war.

There is a colloquial question which might start such a discussion—What are you prepared to lose in order to keep what? For many of us our Christian convictions are fragmentary, made up of odds and ends. We find it difficult to pick our way amongst them, separating essentials from non-essentials. The force of extraneous events has compelled many Christians to choose, and choose quickly. The rest of us have perhaps a limited opportunity of preparing ourselves. Indeed this has always been the situation of Christians, though we may have tended to forget it. The warning at the close of Mr. Pilger's article is a timely quotation: "Let him that thinketh he standeth, take heed lest he fall."

It will be noted that the articles we have published begin with statements of biblical faith, but pass on to statements of present-day social and political faith. The religious brochure from which extracts are printed in THE STUDENT WORLD CHRONICLE is also a political brochure. It contains brave and vigorous statements about national life, which, alas, cannot be reproduced in full. The fact that Christians stand on eternal truth does not mean that they are suspended in the under-carriage of a balloon. They must find their feet on the ground; that is, they must discover what their faith in God involves for practical decision and action. It is here obviously that they begin to divide. So long as we keep to realms of piety, we can go a long way together. When we make Christian decisions, we tend to part company.

This leads to the second question which relates to our common stand as Christians. We are not only concerned with "where Christians stand" individually, but with "what Christians stand for." As our chairman recently put it, do we agree about the "espace vitale" of the Church? Some of us may be concerned with interests which to others seem secondary, and vice versa. It is most important to discover our common concerns.

An analogy from the national sphere may be helpful. Many of the motor cars on Canadian streets bear a label which reads "There'll always be an England." Every nation has its own peculiar confidence in the future. But much of this confidence is merely emotional, and does not necessarily translate itself into clear thinking or specific action on the part of the enthusiast. With regard to Christianity, many of us, as it were, place a motto on our wall "There'll always be the Christian Church." In one sense, that may rise out of deep faith in the gospel of God, but, in another sense, it may indicate an evasion of our responsibilities. The future of the Church, as the living, worshipping community which bears the name of Christ, may depend to a real extent upon our convictions

as to its essential demands, and upon our readiness to stand for them in the face of the world.

These common convictions are perhaps harder to find in time of war. The difficulty lies not only between countries, but even within countries. There is a wide variety of opinion expressed in the statements made in the articles in this issue. Can we discover some common ground for the future? That is an urgent question, to which some groups may at least begin to find an answer.

* * * * *

The subject of the Second Quarter 1941 will be "The Inner Strength of a People." Readers will recall the article by Birgit Grabe of Sweden in the last issue of 1940, in which she quoted from a message of the S.C.M. in Uppsala to the daily press: "With Finland's people for our eyes we want in our own situation to call to consideration and attention what the inner strength of a people is and what it depends upon. . . . For us it is clear that the inner strength of a people depends upon the anchoring of the individual in a reality above ourselves." What have been the roots of that inner strength in the life of certain peoples? What have Prayer and Worship and the use of the Bible to do with inner strength? This is a time to consider such questions.

What I Believe

T. C. CHAO

When the blue skies disappear and the night is dark, the heart is overjoyed to see the starry heavens above, so bright and so constant.

The world in which we live is a strange place. Its conflagration is now rapidly spreading. Everything seems to be dark. Millions have already died, and millions are enduring unimaginable suffering. The human superstructure of civilization cracks and crumbles under our very eyes. The full freedom of thought, so precious to mankind, looks as though it has been transformed into a cage of iron. Faith has degenerated into belief in Satanic forces. Man has created values, they say, and he is therefore entitled to destroy them. All is subjective, right today may become wrong to-morrow, for there is no standard of judgment beyond selfishness. There is nothing absolute, since everything is relative to desires whose satisfaction can only be measured in terms of physical power. Falsehood works and seems even more effective than plain truths in the realm of polities and international affairs. The whole world recedes into its original, primordial chaos which yawns with an unfathomable abyss to swallow up man and his values alike without compunction. What in this kind of a world can we believe?

Reaffirmation of Eternal Truths

Amidst distresses, pain, suffering, and despondency, with questionings everywhere, there is however something which gloriously transcends all these. There is the still small voice at Mount Horeb. There is the vision of the Servant of Elisha, who saw the hosts of heaven ready to

fight for mankind. The human soul, turning back upon its infinite resources, finds in itself a reassertion of values and a reaffirmation of eternal truths. When one lifts up one's eyes one can see people who never have prayed before, crying to God, men and women of frail constitution bearing up under heavy burdens in the face of hardships, and the unbelieving gaining faith in the power of the Eternal Spirit. The fearful has somehow dropped his trepidation when actual dangers touch him. The feeble becomes strong. The selfish person shows a bright spark of love and a growing capacity for unselfish service. And to the dying the Eternal is a reality. Righteousness is righteousness forever! What a strange world we are living in now!

So whatever happens, I personally want to make some fundamental affirmations of faith. I believe in God the Maker of heaven and earth, eternal and all-powerful, self-giving and infinite in love, whose reign cannot be shaken. His Word is law. And the sin of the disobedient carries with it inevitable punishment, even in the moment of his self-glorification. God rules and over-rules in the world. The fact of world-wide catastrophe only demonstrates the awful sureness of chastisement, visited upon the disobedient, unbelieving, and recalcitrant. World chaos is divine judgment. Humanity is reaping what it has sown. It sowed winds, it is reaping whirlwinds.

Only the eternal and living God can command all nations. He is the standard we have lost, the centre of reference we have missed, the judge and arbiter among peoples, whom we have sinfully discarded in the assertion that we depend upon ourselves, our knowledge, organization, and our wild ambition that usurps His throne. The world must return to God Who alone is the key to the solution of all its insoluble problems. All human needs cry out for this return, consciously or unconsciously. They prove that God, the Lord omnipotent, reigneth.

I believe in Jesus Christ, the Word Incarnate. To me this means that God works in human history, the eternal within time and space, to redeem and to reconcile the world to Himself. Unlike Buddhists, Christians insist on the reality of the temporal world, of evil as well as goodness.

They think that life, for this reason, is worth living and worth fighting for and that through struggles and suffering, real and lasting peace may come. The fact that Jesus came into this world, implies that God would not leave it to its own difficulties and troubles, that all changing, fleeting moments of life have meaning, and that the realm of human affairs is the arena of divine action. Furthermore, the revelation of God in Jesus Christ gives us the assurance that while right is against terrible odds, it will win and not be defeated. The story of the Cross has always been repeated, in conspicuous as well as in small ways. Just look at Jesus; look at Him long enough, meditating upon Him as the ever victorious even through death and annihilation, and the truth will dawn upon you that the story is being repeated today.

I believe in the self-sacrifice of Jesus the Word Incarnate, which makes for atonement and brings reconciliation between God and man, thus resulting in the deliverance of man from death and destruction. For me there are three reasons for suffering. In the first place, we suffer in order that we may be disciplined. Human culture is a witness of this sort of suffering. Then, suffering is the result of sin. It is, in other words, a form of punishment, whereby the moral government of the universe is maintained. But the most significant of all is the kind of suffering which a person who is pure and good takes upon himself so that he may accomplish the deliverance of those who are less pure and who are therefore worthy of pain and troubles. This sort of suffering assumes the glorious form of self-sacrifice. "Jesus and Him crucified" is the highest height, a manifestation of the redeeming love of the heart of God. By this Jesus the Son of God saves us. By this too those who are His apostles and saints share in the bearing of the burdens and sins of the world. Inasmuch as I believe in Jesus, I also believe that by man's identification with the Cross of Jesus under the present circumstances, suffering in the fight for justice and righteousness, for freedom and humanity, for deliverance from evil and sin, human values which have been thrown to the winds, may be reclaimed and restored.

I believe in the inspiring and indwelling Spirit of God. The Spirit that awakens the human soul, condemns the sinner, leads man to repentance, judges, forgives, restores, empowers, and sanctifies is the ever victorious Spirit. Because I believe in the Holy Spirit and because I have seen the transformation of weakness into strength, fearfulness into courage, listlessness into purposeful activity, I feel quite confident to reaffirm what I have always asserted that spiritual forces are in the long run and in the end, more powerful, more resourceful, and more invincible than all physical forces. Immense guns can not destroy an idea. Intensive bombing cannot crush the spirit of righteousness. People may be silenced for a while, but even in the face of oppression, truth speaks louder than falsehood. All the lying propaganda of nowadays only finally results in the conviction in the mind of man that it sounds utterly unlike truth. Science has conquered nature to a very large extent and is exercising control over many aspects of nature by the power of truth. In the same spirit of truth can human nature be refined, elevated, and regulated. Nothing short of truth will be effective. It is now high time for us who have opportunities and freedom to affirm these beliefs to make repeated and strong affirmations, which may vibrate throughout the world, when in many parts of it truth has been suppressed and evil has been let loose.

Trust in God and Trust in Man

At this stage of human development, when we should

“Go upward, working out the beast,
And let the ape and tiger die,”

we find to the contrary, the turning loose of wild animals, yet untamed in the human being. To many man unredeemed and essentially selfish is unable to make progress in the upward pull toward real humanity and trustworthiness. Man seems now to be in despair of himself, not knowing what to do with his original sin. It is true, we must seriously reject the optimism of the latter part of the nineteenth and the early years of the twentieth century,

in western thought, in regard to the possibility of controlling the human heart. Nevertheless, with a clear view of sin and evil, I feel we should reaffirm our faith in man, the incomplete, finite, and sinful being. I therefore believe in man, in the redeemed man, of course, but in the unredeemed as well for the hope and possibility of redemption. Our fellow-creatures and ourselves, whom God sent His only begotten Son to save, need our love and trust while all need the grace of God for salvation from sin and selfishness. All are in need of true repentance and forgiveness. In the present and in the immediate future only Christianity can bind broken humanity together in the fellowship of love and forgiveness. So if we trust in God, we must also trust in man.

Then in consequence of this, I must believe in the powerful influence for good of the Christian community. It suggests the coming of the Kingdom of God among men, in a way as "The far off divine event"; but in another way, as the present reality embodied forth in the life of the Churches of Christ. The need of poor, suffering humanity for the Church and its work of charity and relief is unimaginably great in war-stricken parts of the earth. Here in China, denominations that used to have nothing to do with each other, have come together and co-operated with services of love. Catholics have come to work hand in hand with their Protestant brethren. Little Christian communities, situated in unknown places, have become vital centres of life. Other little groups have moved on from place to place. They are centers of light, love, sympathy in hours of deep gloom and grief, and perhaps are foundations of a real new order of society. Under persecution and oppression some of such communities are bearing witness to the power of love and forgiveness, to the grace of God that sustains the Christian faith. Under circumstances of freedom the Churches plan and act to give, to enlist help, and to share the burdens of the suffering people in the world. The general calamity of mankind is re-vitalizing the Churches.

From this, I believe in democracy, for only true democracy—not the kind which emphasizes and heightens the

distinction of classes and class control, but the kind that gives equal opportunities as well as freedom to all—can take the human being not merely as a tool, but essentially as an end. In many countries the individual is but an instrument in the hands of the government and is not looked upon as having needs to think and act in accordance with his own inward dictations. Therefore I am compelled to believe in democracy which, more than any other form of political organization thus far known, conserves the Christian value of man as man. I believe at the same time a great deal that is now included in democracy, such as economic inequalities and injustices, must go before democracy can reassert itself against forces that now subject the human spirit to outrageous treatments. Christians today should stand for a new economic discipline and should lead not only in thought and plan toward a new understanding and undertaking but strictly take up, upon a voluntary basis, the discipline of believers to live in mutual economic responsibility. Here it is difficult to discuss economic problems of which I claim no expert knowledge. But it seems to me, Christian Churches can do a great deal to educate their constituencies in the right direction.

In the midst of world changes. I am of the conviction that we do not need a new set of beliefs, but that as Christians we need to reaffirm very strongly the old beliefs in the light of present day world need, for these are eternal truths. Let us reaffirm therefore not merely in word, but all the time in conduct. Let the spirit be right first and let the right be held on to with a strength and rigidity, a courage and audacity which only contact with God in prayer can give. For beyond death is eternal life fully known; beyond the Cross the glorious resurrection. The incorruptible and eternal can never die; it will live on, though as individual men and women we must sometime cease to be in this present world in order to continue life in the eternal glory of God.

Where Do I Stand?

FRANCIS P. MILLER

No one individual can answer the question "Where Christians Stand." The only question a Christian has the right to attempt to answer is "Where do I stand?" And having established his own position in the light of his faith he must then go on to urge that position upon others, correcting it all the time in the light of the teachings of the Church and in the light of his own experience.

Where do I stand? Where do I stand as a member of the Church, as one who by faith recognizes his citizenship in the Kingdom of God? Where do I stand as a Christian who at the same time is an American? Where do I stand in relation to the titanic forces now operating in the world? What is my duty to the Church? What is my duty to the Government of the United States?

My first duty is to affirm my faith in the God and Father of our Lord Jesus Christ—to affirm my faith in Him as the present Creator and Sustainer of all things visible and invisible—as the very God and the only God—to affirm my faith in His goodness, His grace, His love and His saving power. To affirm my faith is to throw into sharp and dramatic relief the contrast between the way of life which this faith anticipates and the way of life now being promoted in the world by economic, social and political forces which have sworn to destroy the Christian faith and to organize the world on the basis of principles utterly hostile to it.

My faith means that I accept the judgment of God upon myself, upon my nation, and upon the whole of Western Civilization for the terrible evils that have now befallen us. There was a day in which reconciliation might have taken

place, and peace with justice might have been established. But we did not do on that day what is was necessary to do. That particular opportunity has been lost forever.

The Question of World Control

Now the scene has changed. For the first time scientific invention has made it possible for one group of people who have the technical means at their disposal, and who have the will to do so, to establish *control* over the whole world. Centuries ago it was possible for one power to establish control over most of Europe. But even at best it was a limited control and after 1492 there was always a New World of freedom to which men could escape if tyranny became unendurable in the Old World. Now the power that controls Europe can, if it so desires, control every other Continent—provided no non-European power armed with sufficient force intervenes. And there is this immense difference between the present and the past once such control has been established: the control is unlimited, absolute and universal over men's bodies and minds, and there is no other New World to which lovers of liberty can flee.

The question of world control as a practical issue has never before been raised in human history. It has now been raised. Previous wars in this century have been for advantages, but not for control. This is the first World War in which one side assumes universal dominion as its immediate objective. This is the first World War in which one side has the means to establish world dominion unless defeated on the field of battle.

Who is going to control? The pagan tyrants say they are going to control. What do I say? I have to answer this question. I cannot avoid it. It is not a hypothetical question put to me by a whimsical mind for my intellectual amusement. It is a question put to me by historic events. In one sense it is the only question that matters—the one decisive question to which all others are subsidiary.

I have to answer this question as a Christian and as an American. I know that my own country is not Christian, but I do know that within my country men are free to profess and practise the Christian faith. I also recognize that in my

country Christian ethics have provided in a crude sort of way the criteria by which we judge public policy and public persons. At the same time, I know that if pagan tyrants establish world dominion, this freedom to believe—this freedom to practise—will disappear even in America. The faith would survive in some form, but merely as a private luxury hidden in the family chapel. The Church would either be officially forbidden, or else would be tolerated in a form so circumscribed and perverted as to be an enemy of the faith itself. In either event, Christianity would be impotent as far as moulding public policy is concerned.

The alternative which historic forces have presented is clear. Do I want my Government to remain a spectator while pagan tyrants continue to enslave one free country after another until its own enslavement is next in order? In that event I accept the thesis that the Christian does not concern himself with sovereignty; that it is no business of the Christian who rules; that his duty is merely to accept the rule of the government which is the strongest even though it be the most evil—of the evil government which has become the strongest because Christians have done nothing to prevent it. Or do I want my Government to associate itself now with the remaining free countries to overthrow the tyrants by force of arms in order to preserve in the world an area within which men are free to think and speak and act according to their beliefs? Do I want the tyrants to control or do I want the free countries to control the destinies of mankind?

To that question I can give but one answer. I want my Government to do whatever may be necessary to prevent world dominion from passing into the hands of pagan tyrants, and after they are overthrown I want my Government to co-operate with other free peoples in establishing such controls that international brigands will never again have such a chance to seize control.

The Differing Assumptions of Christians

In giving my answer I realize that the assumptions which make this answer imperative for me are not shared by many American Christians. For several generations the most

popular schools of thought in the American Protestant Church have lived by a different set of assumptions.

These schools of thought—

Have refused to face the ultimate question of the effect of absolute political control upon the Church.

Have regarded armed force as inherently evil.

Have had no place in their thought for the concept of a "Christian soldier."

Have degenerated from domestic social activism into international quietism.

In the present crisis of Western Civilization some Protestant leaders (among whom are many contributors to the *Christian Century*) have led a movement of mental and spiritual secession from the affairs of this wretched planet. It has been an ignominious flight from reality. It is as if in the presence of the Devil Incarnate they had addressed him: "Your Diabolical Highness, we loathe what you are doing and we realize that by armed Force you can accomplish much of what you desire. Further, we know that it will require superior armed force to stop you. But to us force is evil, therefore, we aren't going to use it, and so you can do what you will." If the tyrants win, historians will record this attitude of certain Protestant groups in America as one of the darkest hours for the Christian Community since the beginning of our era.

Unfortunately, students in the universities have been most susceptible to the half-baked truths, half-lies and heresies disseminated by this group of Protestants quietists. They have believed the lie that the Treaty of Versailles is the sole or principal cause of our present ills, they have believed the lie that whenever force is used democracy disappears, and they have believed the lie that there is very little to choose between the so-called capitalist countries and the totalitarian countries. Those who have lived on these lies constitute a lost generation who are a liability to their nation and to the democratic way of life. The most pathetic figures of all are those Christian youths who, under the

magic spell of common phrases and common fronts, have allied themselves with the enemies of everything in which they profess to believe.

The Christian Church has things of the utmost importance to say to our generation. Its primary task is to proclaim its faith and to declare the judgment of God. Scattered Christian Communities must become the Church Universal. This is the only hope of the world. During the decade 1919-1929 the nations and their statesmen failed miserably to bring into being a more decent international society. They failed because there was no universal Christian Community strong enough and self-conscious enough to create the moral conditions essential to success. After this war we will fail even more miserably unless the Church as a catholic body provides the world-wide spiritual and moral foundations without which a genuine society of nations cannot be built. Building these foundations is the immediate ethical task of the Church.

Where the Church Must Speak

But the Church also has something to say about our current interim problems:

- 1) *Absolute political sovereignty.* This the Church cannot accept because to do so is to deny the sovereignty of God and to surrender the responsibility of the Church for making ethical critiques on the affairs of state.
- 2) *The use of force.* There is, of course, no such thing as a Holy War. War is the second greatest ill which can overtake men. But sometimes it does overtake them. When it does, what are Christians to do about it? There is not space here, even if there were the will, to dip into the endless discussion of the Christian and war.

This much we know to be true, that if the Church Universal existed not as an invisible hope, but as a tangible reality, there would be no war. We also know that the work of the Church has the effect of, or ought to have the effect of, removing the causes

of war and moderating its consequences. But we also know that the liberties which we now enjoy and on which the Protestant Church now thrives, were won for us by our ancestors on the field of battle. Cromwell, William of Orange and Washington are symbols of the men who got these liberties for us by fighting for them. To deny that is to deny history. To say that what was once true is no longer true is to deny truth. If men won freedom once by fighting for it, the probability is that they will have to do so again. Men have fought for freedom because they knew that there was one ill worse than war and that was the enslavement of their bodies and souls. They knew that fighting could prevent enslavement.

The use of force can be pure evil, but its use may also prevent the triumph of a greater evil. For the Christian, the moral character of force depends upon the use made of it. If force is used to impose tyranny, it is wholly evil. If force is used as a last resort to overthrow tyrants, its use is not only permissible, but necessary.

This the Church ought to say to its youth. To say that force is an evil in itself is a deception which the youth of the future will not forgive, if because of that deception their liberties have been lost.

- 3) *The fact that a soldier can be a Christian.* The attitude of great sections of the Protestant Church toward the soldier would be ludicrous if it were not so tragic. The soldier has been ostracized by many Christian Communities. He is regarded as belonging to an evil, or at least suspect, profession, with the result that military activity has been left by default to the pagans.

The fact is that being a soldier is as noble a profession as being a business man, and at times very much nobler. We speak of the Christian business man. It is high time that Protestant leaders learned to speak again of the Christian soldier without having their tongues in their cheeks. What is the meaning of being a Christian soldier? Hundreds of thousands

of young men have a right to expect from the Church an answer to this question.

- 4) *Quietism.* The age-long temptation for Christians when the worst confronts them is to use their pacific inclinations as an excuse for avoiding the issue. It is an ironic fact that so many of the American social gospel people who scorned the monastic life, as far as domestic social evils were concerned, have fled in their spirits to the seclusion of the monastery of their minds now that the greatest evil of all has come upon us from abroad. The Christian faith impels us to re-make human society. Hitler also has declared his intention to re-make human society for a thousand years. If men who believe in the social gospel ever had an opportunity to demonstrate the reality of their faith, they have it now. Will they confront Hitler? Will they accept his challenge? Will they mobilize all of their great reforming zeal into a movement to thwart his purposes? Is any American boss comparable to him? Is any American slum equal to the slum of the soul that he has organized over an entire Continent? The Christian Church has something to say about history. It does not say "I have the blueprint for the next thousand years." But it does say, as André Philip of France used to remind us, "Our job is to make the men who will make history." Christians cannot be quietists or escapists in this hour. We must confront the tyrants. We must accept their challenge. For we too have something to do with making history.

The Burning Bush and the Cross

A. J. MUSTE

Prominent in my thinking now, as always, is the conviction that genuine religious faith and experience expresses itself in the concrete social and political situation in which the religious man finds himself. An act of faith is always, directly or in its necessary implications, a political act: just as no political and economic action can be outside the sphere of morals and faith.

An Old Testament Reformer

The story of Moses has accordingly always held great significance for me. Moses was born under a dictatorship, of enslaved working-class parents. He had an opportunity to "get out of his class," being raised by Pharaoh's daughter. When he became a young man he went one day to see what was happening among his own people. He found an Egyptian boss beating a Hebrew laborer, lost his temper, killed the boss and buried him in the sand. Then he hurried back to the palace. But a flame had been kindled in his heart, a concern for the fate of his people. The next day, therefore, he went back to the brick yards. Then he discovered what the would-be saviors of mankind often discover, namely, that the oppressed spend quite as much time in fighting each other as they do fighting their oppressors and that they by no means always welcome their deliverers. This time two Hebrews were fighting each other and when Moses rebuked them, they turned on him and said, "Do you propose to kill us as you did that Egyptian yesterday?"

Moses may have surmised that they planned to turn informer against him, in order to divert suspicion and punishment from themselves. At any rate, he decided to run away. On his flight he encountered a young woman who with her sisters was having trouble in watering the flock, helped them, fell in love with the young woman, and presently married her. Then his father-in-law set him up in business, as has so often happened in such circumstances, and Moses settled down to raise a family and to feed the flocks of his father-in-law, Jethro.

One day God came into the picture. What was the sign that this had occurred? It was a Bush that burned—and kept on burning. Moses, you remember, had also once had a fire kindled in his heart, but it had died down. And what, if we may put it without irreverence, was God “all burned up about”? The voice that came out of the Bush said: “I have seen the affliction of my people that are in Egypt”—this concrete political, economic, social oppression and injustice under which at a given historical moment men lived, this was the concern of the Almighty. The sign that God had entered into Moses, that he had been truly saved and converted, was that he must go back, identify himself with his oppressed people, organize them, as some one has put it, into Brickmakers’ Union Number One, and lead them out of poverty and exploitation into freedom, to a “good land and a large, a land flowing with milk and honey.”

At the head of the Ten Commandments stands the great word: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of slavery; thou shalt have no other god before me”—this God who, whenever there is oppression and inequality and suffering among men, becomes the undying flame in the prophets who go forth at His command to remove these things and to establish the reign of God’s righteousness and fraternity.

Modern Social Reform

Taking this great truth one-sidedly, many of us who had been reared as I was in the Church joined in recent decades those who thought of the problem of building a new world almost exclusively as one of “social engineering” and not

of "inner experience of God." The problem was to get a new "system." The problem of democracy, for example, was one of effecting certain democratic economic and political arrangements, out there, outside human beings. Then when we had the house of democracy built, we'd all move in and be democratic! Similarly when we had the house of a "Christian social order" set up, we'd move in and behold we would be Christians.

I have already indicated that there is a valid point here. But if it be true that we cannot live a truly democratic life in a world that is autocratically organized and that a man who has the spirit of democracy will work to build institutions which express that spirit, we are coming to see again that it is even more basically true that men who are autocrats and lovers of power in their own spirits are not going to build a democratic world. They will always be pretending to others and themselves that that is what they are doing when actually they are not. Even so men who have no experience of Christ in their own hearts are not going to build a Christian world.

A New World or New Men

Jesus began His ministry by proclaiming, "The Kingdom of God is at hand," i.e. the Revolution is here. Now the reformers, revolutionists, and "social gospellers" of yesterday always followed the proclamation of the advent of the new day with the summons: "Organize, agitate, get out the vote, fight." But Jesus said something entirely different, namely, "Repent and believe the good news." That is to say: if you want a new world, you must become new men; if you want a revolution, you must be revolutionized.

The problem of the social order is finally the problem of the human being. If man is essentially an animal, albeit a very clever and complicated one as certain psychologists assure us, then every society, every economic order, every state, will be at bottom—and no matter how we seek to camouflage it—a wolf pack, with the strongest and most brutal of the wolves as the dictator; and then business and politics will always be "the game of who gets what when," and the distant as well as the immediate future will be with

the dictators, since in that case they are building on what is the fact about human nature. It is only if human beings are creations of spirit, capable of making moral decisions and therefore of governing themselves, that a free, democratic society can be achieved or approximated on earth.

Man's Encounter with God

But man is not such a being in himself, apart from a living relationship to God, to Moral Reality beyond himself. People who think it is a childish thing, something that grown-up, sophisticated people don't do, to bow the knee before God and to be humble followers of the gentle Jesus, do bow the knee abjectly by the millions before Hitler, Mussolini, Stalin, some movie idol, some political, trade union or financial boss. And those who cannot bring themselves to that level of degradation acquire that sense of disillusionment and cynicism, the sense of being able to "see through" everything and everybody but not being able to "see anything in" anything or anybody which afflicts so many of the most sensitive and sophisticated spirits of our day. This is the result of an inexorable spiritual law. "If there is no God," suddenly exclaims a character of Dostoevski, "then I am God." And if I really come to believe that in all the universe there is no one more dependable than I am, more capable of creating and functioning in a free society than I am, then I shall not long trust and respect myself and other people like me. As the problem of the social order drives us back to the problem of man, so the problem of man drives us back upon God.

The encounter of man with God, if it is genuine, is painful and radical, and in that case it is also saving. When I truly see myself in the light of the Eternal and Righteous One, then I know that I, not my neighbor nor even my enemy, I am nothing and I am evil and I deserve to die. "I had heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself" and I bend my neck to receive the stroke. But, behold, it does not fall and when I raise my head to look again I see that the Face of God is the Face of Jesus Christ, and "thorns that brow encircle and lo, His face is marred more than any man's."

Thus I learn the height and depth of the love that has sought me and though that revelation increases my shame and pain, it also heals, for if it is in the last analysis such love with which we have to deal, then it is possible for us also to be "transformed into the same image from glory to glory."

A Personal Experience

But one thing more needs to be said in order to complete the outline of what I believe, which first I received at my mother's knee and which God gave back to me on an August afternoon in 1936 in the Church of Saint Sulpice in Paris after I had for some years embraced a secular radicalism to which all religion was "opiate of the people." Ever since 1915 when on the one hand I was compelled as a young minister to face the question of the Christian attitude toward war and on the other hand first came to know somewhat intimately the Quakers, St. Francis and other mystics, I have been unable to escape the conclusion that the pacifist attitude toward war is a necessary part of conduct that grows out of the experience of God in Christ. Whenever since then I have moved away from a Christian position I have moved away from pacifism and vice versa. I do not judge those for whom this is not so. They too must obey Christ's voice as they understand it. Nothing could be further from a truly pacifist attitude than to arrogate to oneself a moral superiority as against those who see otherwise. I pray that we may indeed maintain "the fellowship of the Body of Christ" among those who can and must, and those who cannot, participate in war. If we do, I am sure we shall experience another Pentecost.

I have tried to suggest what the experience of salvation by the love of God in Christ is. It is of the essence of my world-view that there is not one way of salvation for the individual or family and another way for society or the nation; one way of right conduct for the former and another for the latter. All such dualisms seem to me fundamentally irreligious. Indeed the call to repent of one's own sins, not one's neighbor's, to forgive, to accept suffering as judgment

on one's own sin, not to inflict it on another, and so to become "the suffering Servant of Jehovah" by whose "stripes we are healed"—all this in the Hebrew-Christian Scriptures is addressed to the nation Israel first of all and quite as much as to the individual Israelite. If for nations we do not accept the standard of Christian love, I do not know what is then to be the standard or where, having left Jesus, we stop short of Macchiavelli.

The Way of the Cross

Nor can I believe that God has one way by which he saves us—the Way of the Cross, Christ dying for us while we are yet sinners—and then calls upon us to use quite a different way to overcome evil in our fellows. All the arguments based on the concept that Christ was "unique" and that we are not to follow the Way of the Cross in practice break down before the plain teaching that He is indeed "the first-born among many brethren" and the summons to take up our cross and follow Him, to be "perfect as God is perfect." The last exhortation follows precisely the teaching that God makes His sun to shine on the good and the evil and the injunction to love our enemies. To admit that the way is hard and that we ever fail to achieve it and therefore to remain penitent and humble, is one thing; to say that there is another way or standard, that is a very different thing. To me it seems blasphemous to think that God actually calls me to brutalize myself and shut my ears to the cries of mothers weeping over starved babies, since such starvation may contribute to military victory in a war against Hitlerism or in some other war in a cause that to us seems "just" or "Christian," against an enemy the "rags" of whose "righteousnesses" seem to us a few shades filthier than our own. We casually assume that this is a "lesser evil" than that there should not be a single nation ready to risk its own life as a power-state by using the way of repentance and reconciliation, the way of God's suffering Servant. But is it so?

I am convinced that God always gives us another alternative than war and what war involves. If the Church would lead the nations, or any nation, in the renunciation

of war, it would indeed cost something, but not so much, I think, as involvement in the sin of war. Such a Church would be persecuted by the Caesars and Caesarisms of our day. But into that persecuted Church the masses would come as they flowed in face of persecution into the early Church. And of us and of our age it might yet be said: "These are they that have come out of the great tribulation"; and "the Lamb that is in the midst of the Throne"—symbol of the meekness, the seeming helplessness against evil, the suffering love, which is at the heart of all real power in God's universe and the secret of every final victory—"shall lead them unto fountains of the water of life, and God shall wipe away every tear from their eyes."

Word From a Church in the Front-Line

G. E. PILGER

These notes will tell about meetings with evangelical Christians, especially students, indicate the impressions they made, and will add some comments. They tell the Christian youth of the world about meetings with members of a Church whose powers of endurance God has tested harder than others, but to whom He has also granted a special witness to Christ. In the happenings of this war God desires to hammer it into all of us that the trials, which He has for years been laying upon His Church in that country, challenge the Church of Christ throughout the world to answer the decisive question.

The attitude of the Christians in a country is characterized by the witness of their Church, the attitude of the Christians themselves, and the structure of their Church. We shall take up these points one by one.

I

The Witness of the Church

During my very first conversations while I was travelling I was told about a witness to Christ whose name is little known abroad. Some months before the outbreak of war he died in prison; but it is only now that the process which led to his death has become fully known. He had been imprisoned because, in obedience to the office of the ministry given him by his Lord, he refused to accept the order of the police to leave his congregation, which held fast to him as its pastor. Neither threats, nor physical anguish, nor persuasion could bring this Reformed minister to let go his congregation, in which he saw the Christian post which he must not give up. His firmness and his fearless and repeated testimony to the truth of Jesus Christ among his fellow-prisoners procured him the re-

spect due to a holy man and stirred up the wrath of the prison guardian. Finally his weight became too great for the prison camp; he was confronted with the clear decision, either to renounce his congregation finally and go free or else to be shot. He was told that there was no other way because the authority of the State imperatively demanded his withdrawal from the camp. The minister chose death without making use of the time given him for reflection, and was shot. The friend who told me this said that such a death as a witness had only very seldom been granted to any Church for centuries, that faith seldom appeared so clearly as *the victory that overcomes the world* (I John 5:4), and that it seldom became so clear how we in our weakness, in the condition of obedience to the Lord Christ, are stronger even than the worldly power of a powerful State. Such a martyrdom, he said, was a rich blessing for a Church and at the same time a heavy responsibility for it.

Only in very rare cases does it come to such a clear decision between the claim of the Lord and the opposition of evil powers, because God does not often find witnesses who have so firm and simple a stand upon His truth, and because the other powers only reluctantly and occasionally show their hand so openly. But such a witness must bring forth fruit in the Church where it happens, it clarifies the situation by judging the failures of others, and it strengthens them by showing the strength with which the Lord equips his faithful servants. I had indeed the impression that this witness is continuing to be effective.

The place where we chiefly hear and experience the witness to Christ is the sermon and prayer during divine service. On my journey I took part in many services and was told a great deal about the character of present-day preaching. Many, very many sermons and prayers will be quite different from the ones I am going to tell about and will disclose less the firm stand of the Christians than their deep fall; the living Church which lives by the Word of God is always the minority. But it is the minority that matters. I observed that in this minority preaching and prayer are characterized by great sobriety, and I was told that this observation was true not only of the so-called radical

Church, but also of a large group of the so-called neutral middle group in the Church. The attempt is made to hear, and declare in a downright way, what the Bible has to say to us. The biblical text is carefully expounded; and because of that, the preaching circles round Christ in whom it has its beginning, its centre, and its goal. The powers which are inimical to Christ, and which raise their heads so high, are much less spoken about or contradicted than used to be the case—we are in the midst of a war! Often they are hardly, and indeed often not at all, spoken about. But is not even this silence about the totalitarian powers, and this absence of the reverence which they desire, in itself an eloquent witness? These powers lay claim upon the whole man, body and soul, they expect his reverence, and they must therefore regard anyone as an enemy who passes them over in silence.

Prayer in the Midst of War

We observed the same kind of thing in the prayers which we heard and about which we heard. Prayer is not offered that the Lord may bless the weapons of the army and grant them victory. God is not implored to execute judgment upon the enemies of the nation; but He is besought to let His will be done and His grace shine forth in the judgment which war means for all nations. Not infrequently, prayer is offered for *all* authorities and *all* kings on earth, for the authorities of their own nation, that they may be guarded against evil counsel, and for the Forces that the Lord may strengthen and maintain them in the faith. A minister even told me that in his congregation many prayers are offered for the enemy since they had become exposed to the frightful air attacks. A new ecumenical note is being struck in many prayers, even now in the midst of war. Is not such prayer, both in what it says and in what it leaves unsaid, an eloquent testimony to the truth? Certainly it is a much tempted Christian position which reveals itself here, far removed from the martyr attitude of that minister who so clearly and unyieldingly confronted the lords of the world with the one Lord. A clear attitude towards

the world would certainly be more frequent in preaching and prayer if so many militant ministers were not kept away from their pulpits by military service. But the silence which we met is symptomatic. There is much weakness, human policy and cowardice in it; and yet we may judge this silence more hopefully and say that in such sober preaching and prayer at least the knee is not bowed before Baal. These Christians, in all their anguish and weakness, are yet taking their stand with a certain sense of consolation upon the one foundation.

If a great martyr is granted to this Church and if a small but sturdy group remains sober in face of the arrogance of the worldly powers, then the Church conflict of past years has not been fought in vain. The starting point of this conflict was Jesus Christ "as declared to us in Holy Scripture as the one Word of God which we have to hear, trust, and obey in life and death," Jesus Christ, "God's promise of forgiveness of all our sins and God's mighty claim on our whole life." Since this formulation of the only legitimate position of Christian people and the Church was thought out a full six years ago, many have fallen away from it, but a living remnant has held fast to it. We may assuredly believe that.

II

The Attitude of the Christians

A foreign friend who travelled in the same country at the same time as I did was deeply struck by the calm confidence displayed by men who have positions of responsible leadership in the continuing Church conflict and therefore live in the greatest insecurity and danger. He never tires of telling about this experience, because it has shown him that in the midst of the most violent temptation steadfast Christians are still living confident in their Lord. I also met other Christians, who indeed had to bear the burden of ecclesiastical responsibility, but who also know how dangerous it is today to be a faithful Christian; I was also in touch for nearly two days with a group of Christian men and

women students, and had the same impression as my foreign friend, not of all of them but certainly of many.

The Christian Student

The week-end with the students in a country parish was especially impressive. It was due to the devoted zeal of a few students that the considerable number of about fifty had come together from a university half depopulated by war. As many men students are in the Forces, there was a majority of women students. There were far more students of medicine and literature than of theology. That was not a matter of chance, but the result of the frightful shrinkage of the number of theological students. In the current term, only thirty-nine students have begun to study theology throughout the whole country! It is hoped that the number will grow again somewhat now. I have often come across people who were deeply concerned about what would become of a Church which could send so few laborers into the harvest (Matt. 9:37). Meanwhile, this small number has more weight than might appear. The young people who begin to study theology today all have behind them a thorough training and experience in the "Christian Youth and the Church" work. "One can depend on the young people today," said a professor to me, "they work well and understand their responsibility to the Church." These young theological students form the core of the universities round which the Christian students crystallize. The well-tried student chaplain of the Church is charged to co-ordinate the Christian work for students and keep it in continual contact with the real tasks of the Church. He visits the universities untiringly, and enjoys the unlimited trust of the students as their friend and pastor. He is also an important liaison officer between the individual theological faculties, in so far as they are still Christian, and between them and the Church authorities. Without this liaison officer, the faculties would sink into a dangerous isolation from the Church as a whole; thanks to his activity, they are in much more vital contact with the Church than in the old days of the so-called peace of the Church. Many of these freshmen, whom I met at our week-end and elsewhere, have

already done splendid missionary work in the midst of the organizations of the totalitarian State; and not a few of them have, while doing this work, encountered not only a great deal of mockery and resistance, but also many open doors, understanding, and serious inquiry. The son of a very well known minister who is in custody for a long time had it noted on the certificate which he received at the end of his work service "that he had always sturdily stood up for his point of view." When a general heard from another student that he was studying evangelical theology, he said: "My boy, you are going on a difficult road; may God bless it!"—Some weeks later, thirty of his comrades at the work service went with this young man to Church. A girl voluntarily stayed for a second six months in her work service because she wanted to carry further a piece of Bible Study with her companions which had begun fruitfully.

The Christian Soldier

It was students like that whom I met during that weekend. Some of them came in uniform, soldiers and officers on leave. A lieutenant tirelessly led the choral singing, which all the students enjoyed particularly. What the soldiers told of their experiences as Christians in the army did not produce a uniform picture. In general the convictions of the Christians are not attacked by their comrades and superiors. Often they can bear witness to their Lord, and often preach if no army chaplain is available; but as a rule the atmosphere in the military association is too unspiritual and too much influenced by the law of the service to make many spiritual conversations possible. Being a soldier in this country does not seem a problematical thing in principle; it is usually taken unreflectingly for granted. There have only been an infinitesimal minority of conscientious objectors there, and our Anglo-Saxon friends must realize that even the militant Christians almost all recognize the right of the State to the armed service of its citizens. From this standpoint the conclusion is drawn that any one who is a soldier is subject to the ethical law of the army and therefore has to be a good soldier. In the conscious Christians this thought process is carried out more

thoroughly, and so often results in a more energetic will to service than in the minds of thoughtless people; and so it is probably not by chance that in the very small total losses the number of theologically trained people who have hitherto fallen seems to be comparatively high. The consideration whether this particular war is justified does not, as a rule, have any influence on the acceptance of the principle of the duty of military obedience; even from good soldiers very independent judgments concerning the question of the rights and wrongs of this war can be heard. These Christian soldiers would be very much astonished if any one cast doubts on the genuineness of their Christian conviction because of their attitude to war. They have remained the same faithful convinced Christians whom I knew before the war.

Many readers who belong to the Reformed Church will object to this double life as a Christian and a soldier and will see the spectre of Luther's doctrine of the two kingdoms looming up behind it. I should like to warn them not to stick fast to that track; things are more complex and at the same time more simple. At any rate, many of these strange soldiers have stood the test as servants of God in afflictions, in distress, in imprisonment (II Cor. 6:4-5), and they would be ready for such service again any day, if they believed that the Lord required it of them. On the other hand, we do not fail to see that this question of the attitude of the Christian to war expresses a very serious crisis—the demonic crisis of law. It appears indeed as though the realm of law had fallen into the hands of the demonic powers, and as though even the Christians who desire to direct their lives by the commandments of God and by His justification are often paralyzed in their attitude to the law in what we should describe as a demonic way.

At our student meeting, this crisis was brought up for open discussion in an address on "Public Witness to the Ten Commandments"; and the helpless silence of Christians and of the Church in face of bad cases of disobedience and mockery of the commandments was admitted and confessed as a serious sin. In this distress and acknowledgment of our guilt we all went together in deep humiliation

to Holy Communion and received from the Lord the gift of justification.

So we were often united at this meeting as people who were sorrowful and possessed nothing. But if I now look back from a distance to those days, then I realize that we were after all always rejoicing, and people who possessed all things (II Cor. 6:10). After all, the dominant impression was that calm serenity which so greatly impressed our foreign friend.

The Spirit of Christians

It is a great thing in this anguished world to meet people who are of good cheer because they have heard the word of Jesus: "In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16:33). These are people of whom Jesus' word is true: "They are not of the world, even as I am not of the world" (John 17:16); but we must ask: Are these people always aware that the Christian position is also determined by the mission the Lord has given them *in* the world, of which He says: "As thou didst send me into the world, even so send I them into the world" (John 17:18)—into an enemy world as messengers of Christ? Now, we have indeed noticed that the spirit of the Church *militant* (*ecclesia militans*) has not died out among these Christians, but there seems to be a growing number of Christians who are content with a Church *worshipping* (*ecclesia adorans*). One sometimes comes across a kind of serene, almost self-assured eschatology, which looks down upon the world and its rulers with the smiling superiority of the victor who knows better. Many seek refuge in the liturgy, many seek peace in a kind of sacramental ontology; for them and others, the evangelical Church is too poverty-stricken, too humiliated, not full enough of the glory of God and also not authoritative enough, and so not a few people are attracted by the majestic building within whose firm walls the old Roman mother-Church seems to promise to tortured consciences the assurance of real peace. The defiant type of hymn, inspired by the spirit of the Reformers, which was sung in the first years of the Church conflict, seems to be dying away and

giving place to a type of religious poetry, which is certainly very rich and beautiful, but which dwells with adoring admiration upon the wonders of the Divine Creator and Father. Do not such movements and tendencies confuse the invisible Christian position which always has to be besought by the Christians from God, and is based on the firm foundation of God's justification and promise, with a more visible and apparently more secure Christian condition? In other words, are these not attempts to escape from the hard controversy with the world? Is there not here again the temptation to an other-worldly quietism which seems to accompany every Church which is confronted with the totalitarian claims of the powers of this world in a cruelly harsh way? Can the calm security of the Christian position not be bought at the price of such errors and such escapes? Even when one feels closely bound up with a hard-tried Church and so would be glad to point out the features in it which show that this Church is walking in the way of God's promise, it would yet be a sin against the commandment of truth if one did not pay just as much attention to its questionable features.

III

The Structure of the Church

The destruction of Church organization and Church authorities, the forbidding of Church publicity, and the thrusting of a large part of Church work into the catacombs, means a distress and tribulation for Christian people of whose burden it is extraordinarily difficult for Christians in other countries, where freedom of preaching and worship is not limited, to gain an adequate picture.

Here again we must confine ourselves to a few notes. Most of the signs which we observed pointed to the fact that the process of destroying the organization and external form of the Church and limiting freedom to preach has gone straight on even during the war. The fighting methods of the holders of totalitarian power and their servitors within the Church may change; the fundamentally hostile attitude toward the Church remains the same. Only

a few more ministers have been arrested; those who have been in prison for a long time have as a rule, however, not been set free. On the other hand, a wide use is made of dismissals of ministers from their parishes and other fields of activity, and also of such measures as prohibition to preach or speak in public. These measures are felt particularly deeply by a Church whose most active ministers have already for the most part been taken away from Church service by military service. The Church press presents a sorry picture; it is forced to publish news items and articles whose publication in these organs is meant to discredit the reliability and seriousness of the Church. This policy also aims at isolating individual congregations and if possible individual Christians from one another. It is difficult for the Church leaders and the congregations to find and make use of effective defense measures. They must endeavor to ensure the continuance of the ministry of preaching even when ministers are lacking. This purpose is served by the actively pursued training and preparation of lay people for Church service. Lay people are beginning to lead worship services; the leadership of congregational groups by lay people is becoming more frequent; Bible meetings are often led by lay people. The Church leaders help by preparing material and syllabi for these lay leaders. Thus the laity is obtaining new significance, or is recovering the important place it had in the primitive Church.

These obstacles, and the partial destruction of the central leadership of the Church, are leading to a growing transference of the centre of gravity of Church life to the individual congregation. The individual congregation is more and more becoming the form in which the ECCLESIA expresses its life. This Church is beginning in an astonishing way to take on certain features of the early Christian Church. This is a tendency to which the Church throughout the world should give full attention.

Judgment and Promise

What is beginning to happen here in one country will, unless all the signs are deceptive, also determine the way which the Church will have to take in neighboring countries

too. The far-reaching withdrawal of power from the regional Church authorities, who hitherto played the greatest part in realizing ecumenical tasks, must lead to a new consciousness on the part of the individual congregation that it is an *immediate* member of the world-wide Church and as such has an ecumenical responsibility. We are only at the beginning of this development; it has hardly come to the surface of consciousness as yet; it is, however, already a reality. The remark was made above that prayer had in many cases begun to sound a new, warm ecumenical note. News from the world-wide Church meets with living interest, and is thankfully received by Church people as something which strengthens their own Christian position; I experienced that myself, and the accuracy of my observation has been confirmed. In such signs, however isolated they may still be, a great promise is beginning to dawn: the little Church, the communion of saints, is beginning to become conscious of its membership in the "Holy Universal Christian Church" in the midst of the darkness of war and the black-out of truth by the powers of this world.

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The Church and the Christians of whose strength and weaknesses I have reported send a message to their sister-Churches and brother-Christians outside in the world-wide Church. As these Christians are, in faithfulness and weakness, endeavoring to guide their own Christian position by God's Word, we shall interpret them rightly if we summarize their message to the whole Church in a word of the Apostle Paul: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). There is passing over the world a judgment upon all those whose Christian position consists in a presumptuous "thinking" that they stand; and a promise shines out in this dark world for all those who obediently stand on the one foundation which is laid, which is Jesus Christ (I Cor. 3:11). The light of this promise comes from the light of Christmas, when the angel song rang out over the dark earth: "Peace on earth to the people of God's good pleasure" (Luke 2:14).

British Students Find Reality

ALAN RICHARDSON

We had discussed in our study circles and in our refectories the question of our attitude as Christians towards war, and we thought that we knew, in those days before the Long Vacation of 1939, whether we were pacifists or non-pacifists. Now we know that all those interminable discussions were abstract and academic, although they were sincere enough; we could then be pacifists and non-pacifists only in an academic way; we could be supporters of the *principles* of this or that side, but our decision still lay in the realm of academic thought. Today, the students of British Universities have one and all had to make a choice which was not academic but in the sphere of real life; it is no longer a matter of principles, but of concrete decisions which involve our whole lives. In a country engaged in total war, young men cannot think academically, but are forced to decide "existentially"; the question of making a choice involves infinitely more than in the days when the most one could do was to affirm an opinion, vote for a resolution, sign a petition or join a society. Today there is of necessity an element of seriousness, of reality in our thinking, which was lacking in days of "peace."

Christian Thought in War Time

In the event, there are fewer pacifists (Christian, humanist or otherwise), than anyone who had listened to those far-off discussions in common-rooms and study groups might have expected. Most students have, in fact, decided that war is a regrettable but necessary evil. They do not exult in it or extol it: they know too well what it

means; few are those who have not seen its toll of wrecked homes or heard the sound of high explosives. But yet they accept without bitterness the schemes of military training which have been provided for students still in college, and they voluntarily substitute this training for games and other forms of exercise in leisure hours. True, there are some who stand firm by their pacifist convictions, and these are accepted by their non-pacifist fellows as symbols of a truth with which all agree, that Christianity and war are incompatible. On the whole, there is, amongst students, surprisingly little hatred or contempt created by the presence of pacifists in their midst; there is rather a wistful respect for those who have the courage of their convictions, coupled with a readiness to defend their right to hold unpopular views, which are nonetheless generally held to be mistaken. It is a strange atmosphere, one which would undoubtedly surprise a visitor coming newly upon it: an atmosphere, when you consider the unparalleled strain of the present critical hour upon mind and nerve and body, which is remarkable for its calmness, lack of emotion and willingness to discuss all points of view.

Yet it would be wrong to convey the impression that everyone sees all the issues clearly; for there is a good deal of confusion of thought, especially on the question of Christian belief and its practical consequences in a world at war. Some older people seem to hold that you cannot be a Christian and engage in war, and therefore they think that Christianity must be abandoned as impracticable, or at any rate placed in cold storage for the duration; but this point of view is not common amongst students. Nor is the opposite point of view, occasionally voiced by our older Church leaders, that this is a holy war, which Christianity enjoins, and invests with the sanctity of a crusade. Rather the point of view of students as a whole (if one dare generalize at all) is that the war is a dirty business, but that it would be Pharisaic to try to avoid soiling one's own hands by pretending that one was not involved in the world's sin and agony: the student who turns soldier relishes his job no more than does a policeman who is sent to arrest some delinquent young hooligans—their crimes

are doubtless in the last resort the crimes of society as a whole, but nevertheless they must be arrested. There is no attempt to imagine that the policeman himself, who is the custodian and adornment of order in a callous society, is a paragon of all the virtues which the system he represents has failed to communicate to all the ranks of society. In this sense there is something more human, more sympathetic, more Christian, about the average student than there is in many of the utterances of the official propaganda of the nation or of the Churches. But even that propaganda is not so unscrupulous as it is frequently made out to be! It has doubtless not occurred to the average student that there is anything particularly Christian about this attitude; yet the minority of committed Christians in the colleges undoubtedly regards its Christian task as that of imparting a sense of repentance for the sins of which all in varying degrees are guilty, and thus encouraging the spirit of forgiveness, without which reconstruction and fellowship after the cessation of hostilities will be impossible.

A Biblical Idea of God

This brings us to what is perhaps the central theological difference of outlook between the student-soldier generation of 1940 and that of 1914. In 1914 the liberal idea of God as the beneficent Father was dominant to the exclusion of the idea of God as Judge. Consequently attention was focussed upon the problem of suffering: how could this kindly Deity permit the agonies of the world war? The answer was that God Himself was the chief sufferer amongst the afflictions of His children; Christ, broken and dying on the cross, was the truest picture of the loving and wounded heart of God. Today this line of thought is not prominent, and the problem of suffering does not present the enormous difficulty which it formerly did. A more truly biblical idea of God, not only as Father, but also as Judge, is present in the mind at any rate of Christian students. The question is rather, how could God tolerate the stupidities, vanities and wickednesses of our European

society and not visit the earth with the rod of His chastening? The existence of war and its sufferings is not now an argument against the existence of a God of love, but an overwhelming confirmation of belief in His reality. We have turned again to the teaching of the Old Testament prophets and to the New Testament doctrine of Christ's redemption. God visits the earth in judgment, and also in mercy; and if the tokens of His wrath (we do not shrink from that word today) are visible in our wrecked suburban villas—symbols of a godless and pleasure-loving order of society—the earnestness of His mercy is discernible in the possibilities of a juster and nobler world which shall be built when our sins and follies have been purged by the sacrifices of those "lesser calvaries" on many a foreign battle-field and in many an English city. Gazing upon the dereliction which had come upon that old and civilized town of Coventry the other day, I asked myself: "Were the people of Coventry sinners above all men, that this catastrophe should have overtaken them?" The answer of Christ is plain: "I tell you, Nay: but unless ye repent, ye shall all likewise perish." Coventry is the perfect symbol of God's judgment upon European civilization; yet in the quiet acceptance of that judgment, the unquestioned resolution on the part of the citizens of Coventry to carry on, to finish the work which has been given them to do, to rebuild a fairer Coventry and a new Cathedral, one can discern also a resolve to accept the mercy of God, the opportunity which, by His grace, can be torn from the bitterness of the wasted years.

I do not say that such a theology or such a Christian belief is explicitly affirmed either by the citizens of Coventry or by the student generation in our colleges today: rather it is the interpretation of their mood, the unconscious attitude of many towards present events. A stern theology—a theology of the severity and goodness of God—not a sentimental substitute for the biblical realism—that is the only theology which our thoughtful students will receive. When it is presented to them, they flock in great numbers to hear it preached, as the evidence of recent University missions and lectures on the Christian faith has abundantly

demonstrated; students are more than ever athirst to hear what the Bible has to say. The Bible answers their present mood. Therein I see hope. I do not say that this mood will not change, that there will be no subsequent hardening of their hearts toward Germany, as the wantonness of war enters into the soul; all that one can say is that there is as yet little bitterness and no vindictiveness. There is a readiness to acknowledge a common guilt, and to admit that in the eyes of the All-righteous God differences in the degree of wickedness in which all have shared will not be accepted as excuses for the failure to forgive.

Faith for the Future

There is little defeatism abroad. I do not merely mean that it has never seriously occurred to anyone that Britain might be conquered—such a thought is rarely encountered, but that it is generally assumed that there is something worth fighting for—the possibility of a new world of forgiveness and co-operation. There may be—there undoubtedly is—an element of illusion here, as in the last war; but the outlook of the student generation is full of hope. Perhaps *resolution* is a better word. There is abroad a genuine desire to study the present condition of society, to strive zealously for the preservation of student or civic liberty, to formulate plans for the world after the war, and to avoid the mistakes of the years after 1919. Amidst much that is superficial, there is also much that is more penetrating; at any rate, there are fewer illusions about the potentialities of human nature than there were during the last war, and, as far as Christians are concerned, the present day theology of judgment and forgiveness affords a more solid foothold for reconstruction than did the liberal theology of twenty years ago. Moreover, there is a keen desire to assimilate the fruits of the ecumenical movement as expressed in the conferences of Oxford (1937) and Amsterdam (1939) and a strong wish to keep alive the sense of the unity of the world-wide Christian community and of the reality of the World's Student Christian Federation amidst the divisions and silences of war. We should praise God that He has kept alive by His mercy the sense

of Christian community and of the need for forgiveness amongst the Christian students of this country; and moreover, that the *mood* of the population as a whole is not inimical to these things. The knowledge that many of our friends all over the world are praying in this hour of destiny that God will not withdraw His grace from us, but will increase our faith and hope, and above all, our charity, will help us to withstand in the evil day, and having done all, to stand.

Discipleship and Repentance

CELESTINE SMITH

“Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way that leadeth unto life, and few be they that find it.”—Matthew 7:13.

There are two groups of Christians scattered over the earth today whose faith in God has not been shattered by the happenings of these latter days. In the one group are those children of God on whom our society had imposed burdens too grievous to be borne by human-kind in the times of so-called peace and prosperity. These are the oppressed children of the faith who had believed their God to be a just God as well as a compassionate, loving and forgiving Father and had believed his universal law to be a moral one. These dispossessed of the earth had somehow always known that the oppressors of the poor could not always “keep the peace”; neither could unrighteousness in high places remain unchallenged forever. For these the present warings among the powers of the nations is no occasion for the shaking of a faith but rather an occasion for the validation

of a faith in a God whose judgment is ever upon the works of man. If good was not aggressive and powerful enough to unsettle a world society resting at "peace" on a foundation of injustice and inequality and discriminations and poverty and sufferings of the exploited, then evil itself must destroy evil. For the goodness of God could not allow evil to stand forever. Such was the faith of the oppressed which still stands in these latter days. Theirs was a simple faith in the goodness and justice of the Ruler of the Universe.

The Choice of a Teacher

In the other group are those Christians, seekers after truth and God, whose one and only teacher has been Jesus. These are the members of the Christian Community who had turned no deaf ear to Paul and the Church and the prophets and the apostles and the saints; but for them all judgments, biblical and non-biblical, have always stood or fallen in the light of the WORD. And this is what it means to be a disciple: It is to choose a master, to search for an understanding of his way and to make him and his way lord of one's thought and action. All teachings, all institutions, all events may be called upon to interpret, illustrate, and dramatize the master's teachings, but for the disciple, all judgments of men and events must be judged by the judgment of the master.

For disciples of Jesus hope for themselves and for their society has never rested on anything more, or anything less, than their faith in the efficacy and the potency of a way of life clearly taught and convincingly lived by their Master and Teacher. It is their faith that the very nature of the universe in which they live is such as to make His way of life imperative for man.

The proposition for mankind as set forth by their Lord and Teacher was simple and clear but stark and difficult. It was a proposition that no understanding man would consider unless in his all-consuming passion for life, or in his dire extremity of situation, he had come to be convinced beyond a shadow of doubt that there was no other road to

wholeness and security for his self and his society. It was a road he would not choose to follow unless he was convinced that all others lead ultimately to death.

The Teaching of Jesus

The essential truths of this religion as taught by their Lord are these:

That there is one and only one right way for men to live on this earth which is God's way and that all other ways of living can be "successful" only for a season, for the seed of their death is planted within them: "Narrow is the gate, and straitened the way that leadeth unto life, and few be they that find it."¹

That life calls for singleness of purpose — a supreme devotion and commitment to the highest that one knows or can conceive — a devotion that bids one sell all that one has for that which is by him deemed most worthful: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."²

That the basic law of morality is the law of mutual aid: "What-so-ever ye would that men should do unto you, even so do ye also unto them."³ "Thou shalt love thy neighbor as thyself."⁴

That the law of love is an inevitable law for those who would be sons of God — for to hate is but to sever one's relationship with the Creator and the creative in the universe: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father."⁵ That what one holds he loses and what he shares he possesses: "Who-so-ever shall seek to gain his life shall lose it; but who-so-ever shall lose his life shall preserve it."⁶

That formal worship of God is not sufficient to save men. No less than action in accordance with God's will is the

¹Matthew 7:13

⁴Mark 12:31

²Mark 12:30

⁵Matthew 5:44, 45

³Matthew 7:2

⁶Luke 17:33

requisite for salvation: "Not every one that saith unto me, 'Lord,' 'Lord,' shall enter unto the Kingdom of God. but he that doeth the will of my Father."¹

That the cost of discipleship is great: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? . . . So therefore who-so-ever he be of you that renounceth not all that he hath, he cannot be my disciple. He that hath ears to hear, let him hear."²

It is not difficult to see why Christians have turned from Jesus to less demanding leaders within the Christian community. "Jesus had called men and women to a giant undertaking, to the renunciation of self, to the new birth into the kingdom of love. The line of least resistance for the flagging convert was to intellectualize himself away from this plain doctrine, this stark proposition, into complicated theories and ceremonies—that would leave his essential self alone. How much easier is it to sprinkle one's self with blood than to purge one's self from malice and competition; to eat bread and drink wine and pretend one had absorbed divinity, to give candles rather than the heart, to shave the head and retain the scheming privacy of the brain inside it!"³

The Tragedy of Christendom

The greatest tragedy of our times is not the warring of the nations. Above all the tragedy of our present world is the tragedy within Christendom itself. It is the tragedy of prevailing darkness and blindness to truth where there should be light. It is the tragedy of disobedience. It is the tragedy of erected barriers, of artificial insulations which we ourselves have created to protect men from a comprehen-

¹Matthew 7:21

²Luke 14:26, 28, 33, 35

³H. G. Wells, *The Outline of History* Chap.

29 "The Beginnings, the Rise and the Divisions of Christianity"—page 514.

hension of truth and God, neither of which can be known without pain and without sacrifice. It is not difficult to bring to desperate men new religions. New and strange doctrines, win hearings for themselves by their sheer novelty. But how shall we of this generation bring fresh quickened minds, expectant hearts, searching eyes, and listening ears to an exploration of those truths which were taught nineteen hundred years ago by our Master in Galilee? How shall we hear with new ears words too often passively listened to and passively heeded? The leaders of our younger churches have stated the problem well when they say—How can we make the Jesus of the Gospel the Jesus of the Church? How can we get back to the fountain sources of our faith to replenish our spiritual resources? “To put it shortly, in our present predicament, the Lord alone can save—hence to Him cutting through the props of Church dogma and doctrine.”¹

“For all Christians this is the day of failure and of repentance—true repentance which means ‘to turn about,’ ‘to change direction.’ This is what the prophets mean and what Jesus meant when they talked about repentance . . . for repentance in the Bible is neither an intellectual exercise nor an emotional indulgence. It is a matter of the *will*; it is, in fact, an *act* in which the total person is involved in changing the direction of his behavior. ‘Unless ye repent, ye shall all likewise perish,’ simply meant that unless you change your ways of doing things, there is nothing but destruction ahead for you, because this is a moral universe in which God will not be mocked. Those who see that human life is not what it should be, those in whom the divine spark burns and will not let them rest with intolerable conditions, will rise to change them. They will be joined by many whose motives are purely selfish, and in the course of history their reign will be infected by the same sins as the ones they replaced, and again ‘The Lord will move the spoiled against the strong.’ This is the Hebraic-Christian theory of history and it is more true to the bare

¹Rethinking Christianity in India—A Symposium—Published by A. N. Sudarisanam, Kilpauk, Madras, India.

facts of history than any other theory of history we know. This may seem like a vicious circle, but it is in reality a spiral.

The Necessity of Repentance

"The Christian message to those who seek personal and social salvation is the same today that it was when Jesus sent his first disciples forth: 'Repent ye.' It is the message which led Jesus first to be baptized by John. For the individual and for the nation there is only one hope: Change your direction; give yourselves over to fulfilling the desire of God for the life of the nation and for your own life, and you will know freedom, abundance, and peace. Restore the reign of God, do justice, strive for equality of opportunity for all, use the fruits of the earth as true stewards for the benefit of the *whole* community — that is repentance, as the prophets and Christ preached it and as the first Christian community practiced it. If we are to be able to love our fellow man as we are required in order to live fully and freely; if we are to live as children of a righteous and loving Father, if we are to have the power to transform persons and social structures; then we must repent."¹¹

But helpless and finite mortals are we — we know not even the way to repentance unless we be taught. Only this we know, that *God is* and they who worship Him and study to know Jesus, through whom we see him, can find knowledge and wisdom, courage and strength, ultimate joy and triumph in walking the narrow way of the cross which leadeth unto life.

¹¹Christian Basis of our Public Affairs Work, *Public Affairs News Service*, Bulletin No. 5, Series No. 4, Womans Press, 600 Lexington Ave., New York, U.S.A.

THE EDITOR'S TRAVEL DIARY

Lake Geneva

Be it noted that this is not the Lake of Geneva but that other lake in Wisconsin, so famous in the annals of American student conferences. I was told there was a resemblance to the European original, but I failed to find it either in the topography or the theology! I attended on this delightful camp-site the September meeting of the National Inter-collegiate Christian Council. This is the body which does common planning for student Y.M.C.A. and Y.W.C.A. groups in the States. Later on there was a joint meeting between the N.I.C.C. staff and the University Commission of the Church Boards of Education. This latter body co-ordinates in some degree the work for students carried out by the various Protestant denominations. And so I began my visit with an excellent opportunity of meeting the leaders of the American Student Christian Movement.

My casual British mind is always fascinated by the elaborations of American procedure, but student councils have the same characteristic all the world over, a naive faith that the Kingdom cometh by discussion! I was not in good shape as a council visitor; my experiences of the summer, and the events in my own country, described with such painful vividness in the daily press, turned me into a sinister figure, which moved about muttering, "Woe to the bloody conference!" But if I failed in detachment, others did not fail in sympathy. Christians meet always under the Cross. I was greatly moved by the eagerness to lift some corner of the suffering of fellow students. Discussion was solely on where the greatest need lay—in East or West, and it was closed by the acceptance of a responsibility, along with International Student Service, for raising \$100,000 in a World Student Service Fund. Another thing that struck me was the high determination to face the international situation as it met them on the campus, and in their national life. I might not personally agree with the prevalent reaction, and indeed was to find later that the opinions of leaders did not represent those of the rank and file, but there is in these Christian groups a passion

for freedom and justice, which no set-back in the world's affairs has blunted, nor, please God, will it.

Toronto

I dashed up to Canada in time for the last day of the Student Conference at Lake Couchiching, Ontario. How homely to find there Miss Rouse, in her capacity as President of the World's Y.W.C.A., and Barbara Cass, who used to lead the London S.C.M. choir, now leading the singing of Canadians. I cannot express opinions about a meeting which was almost over when I arrived, but I can say how good it was to be once again in the brisk air of the Ontario Lakes, and the Canadian Movement. No Federation visitor ever "gets away with it" in Canada; he meets a sharp challenge of mind which makes him look twice at what he says. I had the joy of meeting the student members of the National Council, and felt we very quickly came to grips with real issues.

And so to make our home in Toronto became not a necessity but an opportunity. How quickly it was done! Our very kind hosts helped us, the S.C.M. staff helped us, the University staff helped us, the civic life of Toronto seemed to tackle our problem. By the beginning of October we were settling down in a sunny little apartment completely furnished by S.C.M. friends from beds to kitchen china. Would that all refugees could meet with the same generous courtesy! And then I found a secretary, who had worked in Geneva, and been at the Amsterdam Conference. There was never a moment's hesitation on the part of the Canadian S.C.M. headquarters but that we should be their guests. Soon links were being firmly established with 13, rue Calvin, and with many countries more easily reached by post from the American continent. A journey which began on the 16th of June had ended!

Lake Mohonk

Another experience I had was of invaluable service in balancing impressions of Europe and America. Through the kindness of Dr. Mott I found myself invited to sit with an informal group of leaders of the International Missionary Council, many of whom I had come to know at the meeting of the Council in Madras towards the close of 1938. As I sat at my window in that astonishing "mountain house" which has housed more than one important Federation meeting, I looked out not only over the amazing beauty of the fall woods in New York State, but also eastwards to Asia, westwards to Africa, and southwards to South America. The story of how war has broken contact between younger churches and older

churches is a tragic one, but it is a tragedy redeemed not by the spirit of man but by the Spirit of Christ. If ever the fellowship, of which we speak so easily, has proved itself, it is proving itself in these days, for not one essential piece of work in the missionary enterprise of the Church has been destroyed through the breaking of these links. African tribesmen, Manchurian farmers, Indian peasants, and ordinary church folk, everywhere, and especially in countries not involved in war, have rallied to this danger, which may again, as so often in the past, prove an opportunity. The life of the Church is threatened everywhere, but its will to live becomes stronger as it rediscovers its divine commission.

Travelling around

All over New England with Bill Kitchen in his car, conferences of New York State, and of the Ohio region, away up in snow-bound Minneapolis, Thanksgiving dinner with Hal Colvin in Chicago, back in a night-plane to New York, out again to Kansas, up to Illinois and down to Tulsa, Oklahoma, back through Missouri to Chicago, and over the border to Canada. How many European frontiers I should have crossed, covering such distances! There are frontiers too in America of race and opinion, of climate and occupation, which turn each new morning into an adventure as you climb down from your Pullman car. To join in Bible study and worship with Scandinavian Lutherans, and find when you talked with them about Europe that they were Americans after all; to meet the Southwest Council of the Student Y.M. and Y.W. and find that people had travelled several hundred miles by car from three directions; to hear at first hand about the "color question" and the terrific social problems, depicted in "Grapes of Wrath"; to discover the immense range of campus life, from thousands to hundreds in students, from dollars to cents in wealth; to discuss everywhere the Christian attitude to any war and to this war; and to try with increasing hesitation to interpret the thought of contemporaries in other countries—what experiences I had!

It is always hard for an outsider to judge how opinion is going in the colleges. But there is no doubt that many Christian groups have the needs of their fellow students in China and in Europe very much at heart. Some magnificent results for the World Student Service Fund have already come in, but I have the feeling that disillusionment with a world at war, and therefore hesitation to be involved in it, even through giving to relief, is fairly widespread except amongst those to whom has come a wider vision, often through the W.S.C.F. There is no doubt as to the steadily increasing interest in the Federation in spite of all the difficulties which

the nature of its reality and task cause in the American student mind. A new possibility occurred to me more than once that Lutheran and Episcopalian student groups, which are only beginning to know about the Federation, may yet have an important part to play in its interpretation because of their sense of belonging to an historic Christian community. I am sure the bringing of the Church student groups into our fellowship is all gain, and it was most interesting to carry out my tour partly under their auspices. But many more Federation visitors are needed in the vast student world of America before the bold move of creating a Provisional Council of the W.S.C.F. can really enable the Christian students of the country to play their full part in the Federation.

There is a curious sense in which the most humane people in the world finds it difficult to be part of humanity. The world outside is a great disappointment to young America. I often found myself marvelling at generosity of spirit, and unable to understand its origins. I suppose the lesson always to be learnt is that God speaks to every people in His way, and not in your way. There is no doubt that He is deeply moving American students today; there will yet come some clear word which will give them a new sense of mission in His name in their own land and in the world.

Poughkeepsie

Just before Christmas the Council of North American Student Christian Movements, which is a dignified name for the American and Canadian leaders getting together on a common concern, held an enlarged meeting, about fifty strong, at Vassar College. There were representatives of China, Japan, South America, and Europe, and we had a grand discussion on the basis and function of a world Christian community. Highlights were the Piper-Pope controversy, a stimulating argument between Prof. Otto Piper of Princeton Theological Seminary and Prof. Liston Pope of Yale, which ended in an agreement only half-understood by the rest of us, and the ever incisive comments of Chinese and Japanese friends. Some of the Officers of the Federation, who met afterwards, felt that such meetings should be encouraged today, when international conferences in the accepted sense are difficult, or impossible to hold. Certainly the Federation was very much alive at Poughkeepsie, and it never degenerated into a national meeting. Our thoughts and prayers were always in the corners of the earth. Amongst other things it revealed that there are on the American continent today leaders from very many National Movements, who will return some day to their own countries with a richer experience, and a wider vision.

A VICE-CHAIRMAN'S TRAVEL DIARY

Vancouver to Yokohama

My good friends stood by to the last moment, and saw me onto the gangway to the boat. The water front was decidedly grim, and I had some mental cold feet all right. Friends were not allowed on the boat, it was painted a war-time gray, snatches of conversation saying "she won't get through," "she was bombed last trip" met my ears. As I watched the gangplank swing to the solid land, I faced the unknown ahead, and wondered and wondered! Then the pile of mail and wires came into their own. They warmed the "cold feet" and restored the equilibrium.

I am surrounded on shipboard by the World Christian Community, just so I won't forget what it is I'm tied up with!—my roommate, a young Mennonite nurse going to West China for the first time; at my table, Miss Scott, sister of the Anglican Bishop in Peiping, and relation of the British S.C.M. Mr. Cockin, whose little leaflets have been on my book-shelves these many years; with her a New Zealand girl who has been at Selly Oak; three others at the table from the Canadian Women's Missionary Society—all known to Gertrude Rutherford—including a young Chinese nurse from her school, whom she especially wrote me about; at the next table, the parents of this year's president of the University of Toronto S.C.M.; Mr. Best just recently at Couchiching; next to him, believe it or not, an S.C.M.er from Glasgow, J. M. Neave (who reminds me just a bit of Théo Preiss); on the other side of me a young couple from Berkeley Divinity School and St. Margarets who know Arnold Nash, John Bennett and our other friends there; and just to add the climax—for me—a group gathered about the piano one morning singing hymns from "Hymns for Worship"! Mr. Best had heard Murray Brooks talk about it at Couch, and had brought a copy along!

Tokyo

Was yesterday a dream or was it real? The beautiful yellow, pink and white chrysanthemums in my stateroom, the quantity of little papers with their mystic writing giving the program of yesterday's meeting are proof that yesterday really did happen. The

rest seems like a dream. The camera opened its shutter, I looked out at Japan for six brief, fleeting hours, and the shutter snapped to again.

With the bulletin board news so awful, I had completely given up the thought of connecting with anyone at Yokohama. I leaned over the rail and scanned every face. A "hello Miss Morton" startled the boots off of me, and there were my three friends. I could hardly believe my eyes. We piled into a taxi, and sailed out past the customs with a ridiculous paper bag full of Vancouver oddments, and off through the town. "Where are we going?" "Oh, to Tokyo." A pink ticket was thrust into my hand, we boarded a speedy train, and there I was along with the Yokohama-Tokyo commuters, rubbing elbows with mothers and children, soldiers, students, business men and all, picking up the threads of life again with one friend where we had left off at Bièvres over a year ago. "Have you heard from the Amsterdam delegates, do you remember Théo Preiss, well he . . . etc., etc.," all the way to Tokyo, with the solemn stare of the small boy beside me who couldn't decide whether the passing trains or the stranger by his side were the more important to observe.

In Tokyo, into another taxi, down the wide boulevards, past the Emperor's Palace, with its lovely park, its high grey stone wall, and intriguing roof tops, and decorative fir trees. Yes, the streets were empty—it was the first of a three day holiday in honor of the 2600th anniversary of the Empire. Big grandstands were being put up all along the streets for the celebration. At the end of one street, were swarms of young people, boys and girls working on a park or roadway—a bit of national service. They all looked about high school age, or student groups. And beyond, on through many neighborhoods, a curious mixture of just-any-city-anywhere, and bits which belong to story book Japan. "Where were we going?" "Oh yes, to a big meeting which the Christians were having to make a declaration of unity." Today is the Christians' day, everyone will be there.

We walked further to a huge open space, where thousands and thousands of people were seated on straw mats. Way off in the distance was a chorus of hundreds of people singing very beautifully. Christians—representatives of all the Protestant churches from every part of Japan, come to this meeting to plan for the new move of Church Unity. Tomorrow the declaration would be read. A very significant moment in the history of the Church in Japan which I was being privileged to see.

The clock showed it was two o'clock, time to leave for the boat, unless I'd decide to leave it! Yes, no? Well, better not. A fare-

well at the subway entrance—a handshake that wished it could be something lots more, a whispered, "We will pray for your safety on this trip," a feeling of tears close to the surface growing out of the sheer admiration I felt for the courage of these brave Christian leaders, and the awareness that this might be the last call of a foreigner for a long time, unless things were to change materially. Our Bibles, our prayers, our faith that channels can be kept open to stay by us through the period of separation, and knowledge that ahead of all the rottenness that man in the evil ways has created, lies the new society in which friends can be friends openly and, without fears which now haunt us all, even to the quick removal of our Christian badges on the subway going back to the railroad station.

Shanghai

Shanghai certainly is blood-curdling with its barbed wire barricades, the tanks at street corners, the innumerable kinds of soldiers and police, the frequency of murders, the tension which seems as if it might explode at any moment and blow the whole city into a thousand fragments. Part of the tension was due to two recent murders. The rather quaint method of searching for the murderer of the soldier was to shut up the street where it happened, so that no one could come or go. Some friends of friends who live there described how it felt to be marooned completely—even for food and supplies. This lasted about a week. Several people were said to have starved! Since then every bus which goes through this street has to unload all the passengers, and each one has to sign his name at a table on the sidewalk! Rickshaws pick up trade from those who wish to avoid the delay! It's quite a sight to see! Each day I saw the same thing in some new form: the students at one of the colleges having to leave early in order to avoid disagreeable encounters in a park through which they had to pass after certain hours; the fear on every hand that people could not be trusted—even members of the faculty; the caution which must be used in talking to each other in down-town restaurants. A partially occupied city is not free to call its soul its own; and always the terror of what complete occupation would mean to the lives of one's own friends and to the refugee community of over 20,000 from Central Europe.

And what did I learn about the life of this part of the Federation? I caught a glimpse of something which Robert and Luther and Jack and Paul have seen and felt: namely, the crying need for more leadership, and how this need rests squarely on the doorstep of the entire Christian community the world round. From my fear

of missions as the carriers of imperialism, national superiority, inflexible teaching of the Christian faith, etc., through the thinking of the Mills Conference discussion group on missions (which you will recall, especially Robert!) to the vision I have caught here is a long pilgrimage! Here in China, world history has set the stage for one of Christianity's greatest opportunities. The conversion of the Generalissimo has opened wide the doors for contacts everywhere. Little Christian communities are breaking into life everywhere, but what can they do if they do not have leadership? We know from the great world gatherings what vitality there is for Christianity coming from the thinking of the Far East groups. We know how precious that vitality is for the life of the Church. If the Christian community focusses its energies here in China NOW when the stage is set for tremendous advances, it will be making investments for its own future of incalculable importance. What I have heard so many times, that "now the Church in China is so well on its way, the leadership should come from China itself," no longer fits the situation where China's capacity to provide the leadership is utterly unequal to the need itself. It seems like telling a city to look after its own floods, since they have taken such good flood control measures, when the water is rising so fast that all the resources of that city put together couldn't man the dykes!

Student Relief

As to the Relief Committee, I was at a good meeting in that one of the Y.W. secs. had just come out from the interior, with first-hand reports. I found just what I had expected: a most efficient, well-organized group, equipped both nationally and locally to serve as one of the most important relief organizations of China. I marvelled at the kind of people who were there: heads of colleges, staff workers; deans and all; such busy and important leaders, yet willing to sit down and go into considerable detail with thoroughness and real interest. They are even more conservative than we are in regard to administrative costs, and overhead. The bit they do on publicity is offset by the very low cost of printing. (I was simply aghast at the price of books here: the best up-to-date novels for 18 to 24 U. S. A. cents!) It's a grand group!

At both the discussion group meeting and in conversations I have heard of the fine work being done by the Friends in China. They seem to be about the only group in Shanghai doing much with the Central European refugees. One of their workers reported on his adventures in locating the refugees in the mountains of North China in the part occupied by the 8th route army and the National Government army, and the Japanese military. No one could seem

to find the peasants in between these three armies, so this U.S.A. boy went off on his own two feet, and found them up in caves in the hills, and then managed to get some rice and supplies to them. Quite a hair-raising tale and better than any penny thriller written! Why he is alive to tell the tale, I marvel at, but there he is, and I imagine there are others of his kind doing the same thing in other parts of China.

At the meeting where the report was given of conditions in the interior I heard first hand how it feels to adapt one's daily schedule to a regime of air raids. The hours of work changed to 7 to 10, and 3 to 7, so as to allow for the daily schedule of bombings during the middle of the day. The locations of the meeting places must be selected with a view to likely objectives. One headquarters building is near some of the government buildings, so since several bombs are usually dropped in their vicinity it's hard to get attendance at meetings there. The best planned arrangements may break down at any time because of members getting stuck somewhere by a raid, and being held up indefinitely in whatever part of the city they may have been at the time. A letter was passed around the Relief Committee meeting from two of the staff members who were sitting in a hole which served as the shelter with a typewriter. One of them got so nervous over the falling bombs that the writing went all faint and skewed, and the other staff member picked it up where the first left off, and explained the situation they were in. What a life! And with it all so much good natured acceptance of the fact that work is to go on just the same! It gives one complete faith that defeat can never come to a people with such spirit! But it can't be left to them alone!

Peiping

Four days of occupied China! Four days of a double existence. Life on the surface such a feast for the eyes and such fun—the palaces, the parks, a picnic with the Association staff in a five dragon pagoda there. Life beneath the surface such a tragedy of human relationships. It comes hard to think that man's life can stoop so low! I will try to keep my words without the sting they feel!

The parting scene at Tientsin. A cold, rainy day—the wind blowing mercilessly through the thin clothes of many of the Chinese travellers waiting to board the boat. A barbed wire fence cutting off a muddy bit of open pier from the street and the boat. Officers on duty at the entrance; no one allowed in while the crew of the tug which was to take us down the river was being searched. They were lined up on the deck, hands held high, while a military man

felt each one over, front, back, sides, shirt tails pulled out. At first I felt embarrassed to watch, then I became fascinated by the quiet dignity of the men of the crew. Would I accept this kind of treatment with so little resentment shown? When this was over, everyone was admitted through the gate, and all the baggage was lined up on the muddy ground in long rows: household goods, mattresses filled with clothing, baskets of fruit and food, suitcases, boxes, trunks. Up drove a large truck from which descended officialdom of the occupation. A systematic and thorough search was made of everything. As the French gentleman beside me said: "If you would tell us what it is you are searching for, I would be glad to show you." It seemed to be more the ceremony of the search than the expectation of finding things!

One evening a friend burst into the room, thrilled to the marrow, because her sister had been released from prison after three months. The age of her sister? Fifteen years old. Her crime? That she had her name on a list of a student organization of patriotic coloring. She hadn't gotten around to going to a meeting, but was thinking she might when she wasn't too busy some day! The police had arrived at their home while they were off for the day, and they had made themselves at home until they got back—tea and all. Then she was removed to the prison, where no word came week after week. Rumors that the girls had died came out, but no confirmation. Finally a message that the family was to bring warm clothing; then that they should come at a certain hour on a certain day. The commander was busy; he could not see them; come back another day. Then a lecture about the responsibility of the family towards the children to see that they did not get into such mischief, etc. etc.; and the prisoner was returned to freedom. The daylight made her eyes ache after three months of electric lights, but she was in fairly good condition and had been well treated. Others were not so fortunate—especially those from whom certain information was wanted.

In the midst of this, I found the Christian Community quietly going its way, keeping its schools and hospitals and associations at work, accepting and adapting its activities to the enforced conditions. One day I visited a factory where the girls were having fun during their rest hour with a skit put on by two of the girls: an old Chinese ballad, with dancing and singing and old time costumes. Another day a playground where the children under ten were playing circle games under the skilful leadership of some faithful volunteer leaders. They seemed remarkably intelligent children, forming their circles with the best of order, spontaneous yet orderly, shaven heads with an occasional pigtail miraculously growing from

odd locations on their heads! A clean little shed nearby where bean curd milk was prepared and served. And homes, whose utter poverty I could only guess at by the congested streets, the wee low little shops, the straw walls, the lack of adequate clothing for the weather which was getting colder each day. Another time a small gathering of professional and business women, leaders in the city, planning for their year's work and figuring how they could bring in others to their fellowship without any of the usual means of publicity. Again, a group of Committee members, responsible for the administration of the Association; few new members, because of the risk involved, and because one would never know about the loyalties of a new member; but carrying on with the details of the hostel, the staff, the group work, the case work, the co-operation with other Christian organizations in the city, and sharing in the important winter relief program of welfare agencies.

One or two conversations with Christian leaders tucked in on the edges. "You prefer to stay here, than to go to the interior?" "Oh yes, there is great responsibility here for the Christian leaders —there are many restrictions, yes, but our duty is here; we could not leave what there is to be done here. The air raids, the bombs, the out and out war conditions which we too have experienced are in some ways preferable to the kind of conditions we face here." At Yenching four or five years ago there were some five or six discussion groups in the S.C.M. Now there are over thirty. It's hard to find enough leaders to keep them going. One of the Christian Schools told of almost doubling the number of boys within a few years' time.

One conversation revealed the fact that the close links between the various Christian groups is very real—meetings from time to time; warm personal contacts, knowledge shared, and co-operative work of many sorts. This is utterly baffling to the officials of the occupation. They are accustomed to the vertical system of relationships: one person at the top, reaching down into the wider groupings at the bottom of the pyramid, but not knowing how to cope with this loose organizational system where Christians in one group seem to know all about Christians in another.

So far I have written of the facts of the occupation and of the life and vitality of the Christian community. When I try to put these two together, I get into troubled areas. How should the Christian community accept the facts of the occupation? The sight that sharpened this for me the most was a fine looking Social Settlement House with a large sign in front that it was under the auspices of Japanese Christian Women. So far as I could discover, completely isolated from the fellowship of Christian women in the city,

or from any part of the Christian community there. Women from the "island" are only there under the protection of the military; the military is there by right of force and enforced conquest. Friendship with these women would at any step endanger the lives of one's friends. It is easy to imagine the high intentions of the group of Japanese Christians who are undoubtedly struggling against terrific odds to demonstrate their desire to help a poor community where cold, disease and hunger are doing their worst. How utterly confusing it is! You only love your enemy, or your neighbor if you take such action as demonstrates that love. If you act in this particular situation in any way to surmount the barriers you endanger the lives of your friends, by co-operation with the military. What a ghastly tension is thus created, typical, I suppose, for all countries where an army is in control. I think what I am searching for is not the acceptance of the situation as inevitable—which God knows it is—but the quality of Christian thought which endures but does not accept, which sees how God must suffer.

A Glimpse into the Past

So far, I haven't peeped about the beauties of Peiping itself. What a city! I have never been so thrilled by any sight-seeing as by the Forbidden City and the Temple of Heaven. I saw the Altar of Heaven in a violent rain storm, the grey stone wings on the entering gateways dark against the white marble of the altar rails, the fir trees dark against a stormy sky. Those whose minds conceived this altar knew a heap about worship! They knew how to eliminate man, the things of the world, how to place their Emperor in such surroundings that were he only made of clay he'd still have to worship! I have never felt such sheer power in architecture and design to serve the required end!

I felt the same way about the approach to the throne room. I pretended I was an envoy from a foreign land coming to pay my respects to the Emperor, and walked slowly along the white stone approach from way back before entering the second courtyard. If I had started from the outer gate the effect would have been even more dramatic. I have never experienced such power of climax—my knees would have been shaking so by the time I reached the last stairway, I'd have had to be supported discreetly by my fellow envoys! The golden tiles, the grandeur and spaces and dignity of each successive court yard; the increasing solemnity of the approach, the sheer beauty of form and color, and always through what must have seemed eternity the great throne in its gigantic great hall ahead drawing one forward irresistibly. And when I got to the foot of the throne, I suddenly thought of its being just one

human being sitting there, and felt almost indignant that any one person should create such sensations! Another day I saw the art collections and that was another thrill; think of it; art forms with the power to spellbind hard-headed people of the 20th century which were painted back before William the Conqueror! Artists who had something to say for all time. It was a most remarkable coincidence ever, that the man who has done the most, I suppose, of anyone in China to preserve and order their great art (Dr. Ferguson) turned out to be a friend of my father's, and from my own birthplace. So we had a little celebration and he took me to the Palace for my first time!

Shanghai Again

My second visit in Shanghai went famously. As luck would have it I returned just in time for large bits of the prolonged twentieth anniversary celebration of the Shanghai Student Christian Union. When they celebrate they certainly do celebrate! I had a long list of occasions in the mail on my desk the first morning back, with a few extra meetings thrown in just for my benefit!

First there was a reception given for me by the National Y.M.C.A., Y.W.C.A., Shanghai Y.M.C.A., Y.W.C.A., and Shanghai Student Christian Union. This was truly handsome, with songs, and speeches and the presentation of a beautiful red scroll with some complimentary remarks painted in black on red and gold dotted background. I had a bad few minutes trying to decide which side to hold up, with everyone laughing over my dilemma! It was Saturday afternoon, and I was amazed that so many of our Federation friends gave up their week-end time to come to a reception. It shows how much the Federation and the friendships which are rooted in it, count these days. It was a lovely group of people about evenly divided between Chinese and foreigners. The program, however, and the speeches were all by the Chinese. My, I wish it were possible to convey to every person who has contributed to the Far Eastern Student Service Fund in past years the sense I got of the appreciation of the leaders of these various organizations in China. They would all sit right down and write out checks for more than they'd ever given before. It was all expressed to me, but belongs to so many others. I tried to say in my speech that there were many others present with me in spirit sharing in the kind things they were saying!

Then came a most enthusiastic meeting of the Union itself, with speeches, and greetings, and gifts from each of the 30 colleges in Shanghai to the Union. I was asked to make an impromptu speech, to light the tall red candles on the stage, and to present the awards

for the best gifts to the Union. It was what I'd call a spirited meeting, with crowds of students, singing, cheers, applause, and a service of dedication of the work ahead. In my speech I told of Jack's presenting the scroll to the President in the White House, the way the letter from the girls in the Union was read at the Student Banquet at the Y.W.C.A. convention in Atlantic City, and the Chinese flag raising celebration at the Talladega Conference a year ago. It made our respective groups seem close together.

One evening a special meeting was called of about twenty students from the four Christian universities to discuss whatever we wanted to. I had drawn up a set of questions about educational life in Shanghai, but these went out the window the first thing and we settled down for the evening on the international situation. I got a bit over excited myself, and made some very positive remarks, and so did we all. I'm not sure whether there was any real meeting of minds, and it wasn't too good having me as the sort of outside person matching opinions against those of the group, but I guess no harm was done. I was tremendously bucked by it all, because they were so absolutely free and frank, and because I think we all knew we were lacking the knowledge to get too excited about our differing viewpoints.

I was glad to be with the Shanghai Y.W.C.A. during the Week of Prayer and World Fellowship. Each morning the whole staff and office group met in their lovely memorial room, and worshipped together. The morning I took prayers dealt with the transfiguration of suffering. I can't tell you how it felt to be sitting with a group of Christians who by their good cheer and courage have actually transfigured their suffering. In face of all they are going through, I felt so inexperienced and protected and comfortable. I took refuge in the fact of the crucifixion and the Pentecost which has such eternal meaning for this particular thought of how suffering was transfigured into the life work of Paul with all his good cheer in overcoming hardships. But I couldn't help thinking of how the same quality of courage is reflected in the lives of the Christian leaders in China today.

STOLEN FROM A FEDERATION SECRETARY'S TRAVEL DIARY

San Francisco, September 2nd, then ten days each in Hongkong and Rangoon, and now, in a few hours, Calcutta. Thus far, my travel plans have been without a hitch. I arrived in Hongkong on September 25th, flew from Hongkong to Rangoon direct in 14 hours on October 5th and sailed on October 15th for Calcutta on this 25 year old tub, the Barjora. She travels leisurely as befits a large lady of her vintage at about 11 knots per.

A Brief Reunion

Mrs. Koo came down from Shanghai to meet me arriving in Hongkong on the same day but a few hours after my ship. Her letter having missed me in Manila, I had no idea of her movements. After my arrival, I went immediately to the Bishop's House to make inquiries. But they too knew nothing of her plans. So I reluctantly concluded that she could not leave Shanghai. Bishop Hall and his wife, knowing my fondness for Chinese food, took me out to lunch in a Chinese restaurant. After 23 days of ship's fare, I am afraid I disgraced myself by eating like a pig this first Chinese meal on land. To top it all, when we returned to the Bishop's House after the meal, there was Mrs. Koo sitting quietly in the drawing-room waiting for our return. Her ship had come in while we were at lunch. So my first day was filled to overflowing.

We spent ten happy days together in the home of Bishop and Mrs. Hall. Then on October 5th, Mrs. Koo sailed for Shanghai and I flew to Rangoon. While in Hongkong, I took a few meetings like preaching in a Chinese service in Kowloon, the Cathedral in Hongkong, an open meeting in the Great Hall of the Hongkong University under the auspices of the S.C.M., etc. I declined all other invitations as I did not want my time with Mrs. Koo cut in too much by meetings.

Hard Work in Burma

I was in Rangoon from October 6th to 15th. My visit was under the auspices of the Burma Christian Council and the Com-

mittee of arrangements was composed of representatives of the Churches, the Y.M.C.A., the Y.W.C.A. and the S.C.M. The first meeting was on Sunday evening, October 6th, and the last meeting on Monday evening, October 14th. In the 9 days I was given in all 27 meetings. Compared with what you give me in America this is not a heavy program. But this was counterbalanced by the excessive heat and I felt the strain very much. October is one of the worst months for heat in Burma.

As all schools were in their term tests prior to a short vacation beginning on October 12, no good meetings were possible for students. Of the 27 meetings, the more interesting ones were the series of 5 chapel talks in Judson College, the two Youth Conference periods, the two public meetings in the City Hall, an informal meeting with the University Student Union leaders, and a youth rally of 18 Chinese youth organizations, two Christian and six secular. Most meetings were well attended with Indians and Chinese in the majority and Burmese in the minority.

The S.C.M. is under the chairmanship of Dr. Hla Bu, who was Burma's delegate to the Peking Conference of 1922. He is now President of the Judson College and he is considered one of the outstanding indigenous leaders among the Christians in Burma. The S.C.M. has five units all located in Rangoon University with which Judson College is affiliated. Among the 2000 students of the University the great majority is of course Buddhist, as indeed all Burma is predominantly Buddhist. One of the landmarks of Burma is the yellow robed monks. They are much in evidence on the streets and they are chiefly interested in politics, of all things! In spite of assiduous questioning of my friends, I cannot find out what work these monks do. I was assured they neither toil nor spin and yet they eat of the fat of the land. They certainly look sleek and well fed. It is a sobering thing to see a religion become a parasite, draining the wealth and manhood away into a life of laziness and oftentimes mischief.

The Committee arranged for me to live with a Burmese family. They have a two year old son, a sturdy little fellow. Unlike other Burmese couples, they are not living with their parents. They brought up their son in ways endorsed by the "Parents Magazine" of America, much to the disgust of grandma who must think the younger generation is becoming too much new-fangled in their ideas. Their son speaks nothing as yet except Burmese but we have no difficulty in getting along with each other. I am very grateful to the Committee for their thoughtfulness in placing me in a Burmese home. I like their food which shows strong Chinese influence in its cooking. What I like most is that they give me plenty of

green vegetables cooked "à la China" instead of à la America." Vegetables are tasteless in America because you boil them, throw away the essence with the water and serve flabby residue to people!

My visit to Rangoon came in the week of the "Double Ten" celebration as well as the re-opening of the Burma Highway. The Chinese Community naturally were in a happy mood.

India at Last

As I have evidently missed Augustine's letters somewhere on the way, I have no idea what kind of program he has arranged for me in India. I shall add a word about that after my arrival in Calcutta this afternoon.

5.30 p.m. our ship docked and Mr. McClelland of the Indian Y. National Council met me on the dock. The enclosed itinerary will show you the places the Mission will visit. Augustine is coming from Allahabad to talk over the detailed plans on Sunday. The Ceylon Conference is definitely on and the dates are December 23rd to 30th.

Before going to bed last night I made the important discovery that there is a good Chinese restaurant here in Calcutta called the Nanking Restaurant. Indian curry is world famous and I like it but still the flesh-pots of old Cathay have their lure for me!

T. Z. Koo

THE STUDENT WORLD CHRONICLE

Greetings From a Chinese Hillside

It is not easy to think of Christmas, in early November, when on the hills and valleys of Yunnan Plateau, wild flowers are still growing everywhere. It is harder to think of it, when almost every day, we have to go up and down these beautiful hills and valleys to get far enough away from the city, often just in time to hear the roaring of the death that comes on wings above its buildings, and then the explosions at the heart of it. It is here, on the hill-side, during an air raid that we try to think of you, students in other parts of the world, and give our heartiest greetings. As the lake and hills around us are always proclaiming an answer to the air raids, so we look upon this great day, which is the symbol of the life victorious that has come to dwell with us.

Our university, the National Southwest Associated, the war-time union of three leading universities formerly situated in North China, saw its campus in Kunming bombed on October 13th this year. Our work is also handicapped, because since the end of September, the city has been incessantly raided. Thinking of the greater and earlier damage of other institutions in China, and the widespread suffering which is not confined to this country, we have no great stories to tell. Yet, to our three years of a wandering and seeking life, there is now added a new experience—an experience that perhaps will sum up all that of the past into a new faith.

It is impossible for one without the experience to imagine what a difference it makes to life to have about thirty airplanes overhead, especially when there is practically no shelter at all. When the fearful music roars by, any place may be machine-gunned and may be reached by the fragments of bombs and even grenades. But, when the bombing is over, everything is peaceful and quiet again—even the ruins, when the moon shines over them, may show graceful dignity. So much is crowded into one single day, war and peace, front line and rear—at one moment one feels that the distance between life and death is so small, and the next, so great again. The experience sinks deep into the heart, and then, there is a long time left to think about it. Indeed we have much to think of, we who in the past two or three years, have so much to remember and to forget, and who are striving to call ourselves Christians.

One cannot but see clearly the two powers that are both going on, on this earth, as one watches the silver wings that shadow death upon the hills and valleys so lovely and so quiet. This is more true, for one who an hour ago was working in his library or laboratory, and then had to run out of it and waste the best hours of the day. It so distinctly shows that against the force that is going on creating and growing, there is the force of obstruction, of which, perhaps, the air raids in this city are only a symbol.

And we see clearly too, that this force is looming larger and even dominating. Against the wall of clouds, we see the planes swing gracefully, we see the thing drop down like a feather, and in the next moment the earth shakes and dust and smoke darken the sky. Perhaps the world too is facing its dust and smoke as we are doing, standing helplessly on the hillside.

But it is our conviction that it is the feeling of those standing on the hillside and their action thereafter that really matter. What is important is to see that they themselves do belong to the creative force, and are bound with it in heart and mind, for it is there that these forces have their roots. The time lost by thousands of students is indeed great, but it will not be wasted if during what is left, we can keep a steady course (which we so often fail to do) and thus be borne in on the creative tide which is forever rising, though slowly.

Further, we see that if the other force seems dominating, it is because ours is weak. It is not only bombers that roar above us, but also the gathering of a host of human desires and a creed of hatred cheered by thousands, organized into institutions and equipped with all the resources of science. We look back at ourselves and find that we are weak. We have not penetrated into all phases of human life, and our actions are so indefinite and disorganized, because fundamentally, our faith in that seeming obscure force is indefinite. Therefore it is necessary for us to come back always to ourselves, to our own inner rottenness, to question whether through the various courses of life lying before us, we can be proved to be really devoted to one correct end.

And we can have the faith, because by binding ourselves to this growing force, we are coming nearer to the everlasting truth that dwells on this earth. For those who are Christians, the Kingdom of God is right here, and at the same time still waiting for human labor. As Jesus said, "I have overcome the world"; when the Kingdom is in the heart, the victory is already there.

This, we venture to think, is what a Student Christian Movement should recognize and spread. Here we are, the masters of the world, future and perhaps present, full of all possibilities to

grow and initiate and create. While we are preparing for all sides of activities, is it not an urgent necessity for those who have the conviction to see that more and more are going out with the same ideal?

So, while carrying on the usual activities of a student Christian fellowship and the organization of air raid medical services, we find that without the keeping and the spreading of a central faith, all will be without significance. The Student Christian Movement should go back to dormitories and chapels, libraries and laboratories, hills and valleys, to consider again what we do believe in and cherish, and just as important, how to unite with it, our thoughts and studies and deeds, to move with firmness and courage, through the pressing problems of our time.

So, when there is a siren, we might as well take a hike. We might as well hold our breath for a while, when the wings make their mad music from the sky, and the thing falls—for in that moment, we know that men must die. But, if we find that we are still there, in the early winter sunlight, we know that for another day we can work. The line between life and death is indeed slender; yet, if every threat to life does teach us to love it more, and all lost and unpleasant experiences do draw us nearer to the great presence whom we call Father, all, we believe, is not in vain.

You and we have grown up in a time of widespread suffering. The wholesale murdering of men and culture is confined to nowhere. Surely we are called to learn the deep lessons in it all, and they can only be won by those who are willing to pay the cost that it entails. May we be found worthy of our calling.

LIU KWONG CHING
Kunming, November 21st, 1940

We Go on Building? But on Which Foundation?

This is the title of a brochure written by one well known to many readers of "The Student World." This summary shows very clearly where Christians stand in one of the occupied countries of Europe.

The writer observes that everyone is talking about "reconstruction." People say: "We must start all over again and build our national life on new foundations. There must come a new youth, a new system of education, a new spirit, etc., etc. . . ."

But Paul says: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

"And precisely when I think of our distress, when I think of our new poverty, this is for me an inexpressible consolation. The Bible wants us to build in this spirit, when we build anew and particularly when we reconstruct in a revolutionary manner. In this way the Bible has created revolution in the Roman Empire. In this way the Bible will create revolution again. This is the counter-pressure from below, which carries us upwards.

"Now we must remember that the Cross is a blessing for the world and for a nation, but that it is this only owing to an act of God. For in itself it is rather a curse, the worst punishment that men could think of.

"In our reconstruction enthusiasm we will do well to remember this. Jesus came to the Cross through *treason*. Judas, the king of the traitors, is the one who works his way into the intimate circle, but who turns against those and against Him, to whom he belonged. We will have to keep our eyes on that type of treason and on such traitors. No traitors among the builders.

"We must also remember that Pilate, the representative of the divine Caesar, the god-man, the idol, also meant the cross to be a punishment. We must remember that that whole early history of Christianity is a history of blood because of the conflict with the divine Caesar.

"The builders must know this. Whenever there is this type of deification, and when this coincides with considerable power, they must expect nothing but suffering. But He, who is the foundation, knows this and will also bear their suffering.

"We must also remember that the cross was meant to be a punishment by the Pharisees. They were the pious in the nationalistic sense of that word; they dreamt of their race and their blood, and bragged about that race and blood.

"This type of piety has brought Christ to the cross. We will have to look out that that piety does not take root among us. For the Messiah is *not* of our race, but for all races, and He comes from the despised race of the Jews.

"Finally, there is Peter who denies Jesus Christ. What is this denial? One denies a person or a cause if, because of fear of difficulties or of suffering, one adapts oneself to the circumstances. Very often denial begins in a small way. Thus we keep many things which used to be of great value to us 'in our hearts.' We do not speak about them, not *now*, because it is dangerous, because 'it does not get us anywhere,' because it may mean suffering.

"How many are there in our country who are no longer saying

openly what they think? But how is it possible to reconstruct by denying our convictions? If we really want to build, we must have our eyes on those who deny and who adapt themselves. Perhaps it is not too late. Perhaps we can yet awaken them. Don't you see, fellow-countrymen, how you are denying all that was and that is dear to you, and that only to avoid suffering? Why do you not prefer the suffering which, if it must come, you cannot avoid anyway?

* * * *

"I understand that many regret that the only foundation on which we can build is an old one. For how can we build *anew* if we use an old foundation? The answer is, that we had forgotten this old foundation and that the newness consists in the re-discovering of the old foundation. Only so far there can be *reconstruction*.

"A people in need does not start a new experiment, it returns to its origins. These origins are for us, historically speaking, the times when the Bible was opened anew to us in our own language.

* * * *

"I must say openly that many of the new builders give me the impression of being *afraid*. Of being afraid of everything. Afraid of the influence of undesirable elements. Afraid of strong pressure. Afraid perhaps of their own life.

"There is too much ambiguous use of terms—such terms as 'liberty of conscience,' and 'national.'

"We do not live in a period in which we should take a new road with our nation. . . . For the moment it is better to wait, if necessary, for years before we try to arrive at a new political organization. It cannot be our aim to form a new Government or something like it, as long as the war has not finished.

"If we have still a true Christian Community in our midst, which is determined not to build on any other foundation except on the one which has been laid, then we need not worry about the unity of the nation. And that is true for Protestants and Catholics.

"If only that Community does not accept compromise and is not afraid of suffering, it will at all times find the way to speak to the heart of the people. There are certainly in our country more than 7000 who have not bent their knees before Baal. And behind these more than 7000 there are millions who form a strong unity. That unity need not make demonstrations. In a sense its demonstrations take place every Sunday morning. But these millions are ready to build on the old, unique foundation: Jesus Christ."

The Ordeal of a Generation

A message to the British S.C.M. for the Universal Day of Prayer for Students, Feb. 16th, 1941.

As I read messages which come to us from various parts of the world, some thoughts come to me which I want to share with you.

First of all, God stands in a very special and unique way by those who are proved and tested. A Finnish correspondent reminds us of the verse: "As thy days, so shall thy strength be." This explains that the most powerful and victorious messages come to us from those who are under fire—be it the fire of war or of persecution or of acute mental struggle. We are thus reminded that God's grace is bestowed upon us according to our need and we can in full confidence entrust to Him those we leave. A friend in Latvia now deprived of her teaching job, cut off from the young she strove to bring to Jesus Christ, writes: "When you think of me, think of our Lord who so marvellously sustained me by His grace" . . . "May we learn to put all things in the hands of Him who gives and takes" . . .

The same friend writes: "The holy Jerusalem draws nearer. So many things which seemed important have now become unimportant." This is, I believe, the second lesson we begin to learn; we change our whole scale of values. We draw nearer to the atmosphere of the gospels. Earthly belongings are taken from us, no "securities" are secure. Christians learn that they are "strangers and pilgrims on earth"—a thing they had almost forgotten. They learn to stake their all on GOD's victory; and the Church of God, the fellowship of the believers takes new meaning. It is significant that so many groups have turned to the study of I. Peter, of the Book of Revelation. It is very widely felt in Continental Europe that the days we live have "eschatological" depth and meaning; this does not mean that we expect the world to end tomorrow but that we are aware that the present struggle between the powers of light

and the powers of darkness is more than just an episode in human history; it is a moment of the great struggle which was fought on the Cross and will go on until the great Day of God's ultimate victory.

My third remark is this: to those who are deprived of their normal activities this concern about "the last things" might become an escape from reality. But on the whole the echoes we receive from our various Movements show that they take a very realistic view of our concrete duties here and now. They think much more than they used to in terms of the community, the people to which they belong.

There is a lot of talking going on about the reconstruction of Europe as a whole and of our respective nations. Christian leaders are challenged to rethink their own positions; on what foundations shall we reconstruct our corporate life? What in the tradition of our Church and of our nation holds good and should be preserved at all costs? The Dutch S.C.M. has focussed the thinking of its membership on this problem and published a most stimulating number of "Eltheto" where different aspects of the national tradition are described and discussed.

Most movements have started rethinking and trying to recapture the best of their spiritual and cultural tradition with the conviction that those are the things which they must strive to save. We have awakened to a new consciousness of our responsibility to the group—our family, our community, our university, our church, our nation. There is in many quarters a violent reaction against the individualistic ways of thinking of the 19th century against a conception of freedom which led to national anarchy. As to the new order which is expected to emerge, thoughts are much less clear. . . But one knows it will in many ways be different from the bourgeois world in which we lived. In a crisis like the present one there is no going back to the old status quo. Christians must be clear as to the things for which they will have to stand at all costs and the things they are ready to give up. Human values have thus to be proved and tested in the light of the Word of God. The French S.C.M. has taken as main theme for its study circles, the three slogans of the present Government: "Travail,

Famille, Patrie" in order to determine their Christian basis and content.

Not all Movements have gone through the same ordeals; some enjoy more freedom than others; for some the one possibility is "spiritual resistance"; for others there are possibilities (limited but real) of co-operation in the efforts of inward "national reconstruction." Others again are still in the expectancy of the events which might come, and when such tension lasts for months and years it has more of a depressing than of a stimulating effect on the life of a Youth Movement.

It is among the first—those who have lost their political freedom altogether at the moment—that we find the true spirit of "resistance unto blood," the greatest unity of mind and spirit—the most striking sense of humor. They await the deliverance which is to come, but certainly not only the one which is to come at the end of the times!

The "half free" are those who undergo the hardest mental struggle; they want to stand by their government in all things right and lawful; they know that no victory from the outside—the victory they ardently pray for—can replace this harder victory that a defeated nation has to win over itself, if it is to recover its dignity and strength; they walk on a sharp edge in constant danger of falling into one of the two pitfalls of sterile opposition, or compromise with the powers that be. But the young are daring and love walking on sharp edges! They are tremendously alive.

Perhaps it is the third group, those who are on the "waiting list" of European events, who have the dullest time. It is difficult to live intensely when you sit under a comfortable roof while the old world crashes all around you and you are allowed to do nothing and to say very little. But here too God is at work in His hidden way, silently preparing His own for the hour of testing, which in some form or other is bound to come.

What will become of our poor old Europe? Are we allowed to hope that out of this proving and testing a new Church of God in Europe may be born?—there is still a long way to go; but there are signs here and there which

fill us with hope. Many are reborn these days to the life of faith, in the prisoners' camps, in the concentration camps, in the air raid shelters: "We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope."

Let us await in confidence God's hour.

SUZANNE DE DIETRICH

"Common Beliefs That We Can Affirm"

*A statement signed by a group of students and published in
the "Yale Daily News" on Nov. 27th, 1940.*

During the past weeks of this school year there has been discussion and question among members of the University as to what attitude should be taken by the Christian Church, or more particularly by individual Christians, in relation to the present wars in Europe and Asia. Those of us writing this letter have been concerned with the problem, for though our backgrounds and beliefs vary widely, they fall within the Christian tradition and we are trying to use the teachings of Christianity as a basis for determining our own convictions regarding the wars and the complex issues involved. We are perplexed because these convictions vary so widely from person to person. Yet we are sure that there are certain common, positive beliefs that we can affirm at this time. In this letter we have tried to clarify these differences and agreements, and we present them to the readers of the *News* for any comment or criticism they may care to give.

We believe that this universe was created by a God who has placed within it a framework of laws that govern human relationships. These are as real, if not as immediately evident, as those of physical nature, and they cannot be violated without resultant destruction and suffering. From them we obtain a clue to the nature of reality. But we do not assume that they show us the whole of God, for we

believe that his nature and his purpose for this world were most fully revealed in the life and death of Jesus Christ. For us this means at least two things: that the love of Christ for each individual portrayed the love of God, and that his suffering on the cross revealed the suffering of God for mankind. These do not imply that Christ was all of God, for God has the additional attributes of creator and sustainer of the world, but they make it clear that God, like Christ, holds each of us to be of infinite worth and seeks through his love to draw us into a fuller life of communion with him.

We feel certain that the present tragedy of war is the result in large measure of our choice to reject God and that in a civilization with God at its center war would not exist. For years, the occasions of wars and all situations which conceal the fact of conflict under the guise of outward peace are signs in the world of a defiance of God as revealed in Jesus Christ. They involve compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. They deny and seek to destroy the unity of all men in Christ. We are agreed that nothing must be allowed to conceal or minimize these facts.

Nevertheless, we differ as to our proper course of action in relation to the present wars in Europe and Asia. This is because our decisions are influenced by other factors as well. These factors are so many and complex and they differ so much for each individual, that it is impossible to give a complete analysis of them here. But there are two that may serve as examples. One of these is the judgment we must make between the parties at war. This judgment having been made, its validity and urgency must be weighed against the evil of war itself. Another is the loyalty and the obligation which we owe to the state. The problem here is one of deciding whether or not this loyalty should supersede our judgment of war when the state calls upon us to bear arms.

The reason why we are not able to agree in our estimation of these factors, and so in our final attitude toward the wars, is that that none of us has a clear grasp of the truth. Each person sees it from a limited and faulty perspective.

This confusion is intensified when the problems arise in a time as difficult as the present one so that now the points of difference are becoming extremely acute. Some members of our group, while recognizing the negative aspect of this war, in that at best it can do no more than stop certain evils, still believe that the issues at stake involve so much potential peril for all mankind that as Christians they must bear arms: others believe that the evils of war itself so far outweigh all other considerations that as Christians they must take no part in it.

We all feel, however, that it is of the utmost importance that we continue to recognize these differences as symptoms of our own imperfections, and that even though two of us disagree radically, still each should honor the other's decision as being a sincere interpretation of God's will for him. The point which we feel must be stressed constantly is the deep fellowship that we have in our faith in God as revealed in Jesus Christ, for each one of us believes that the most significant thing he can do is to seek to direct his life by that faith. Whatever our differences and disputes may be—and because of our weaknesses they are many—we are united in the conviction that the spirit of Christ is active today and that it can and will transform our lives if we accept it in humility and sincerity.

How War Has Affected Foreign Students in the U. S. A.

Extracts from "Unofficial Ambassadors," the report of the Committee on Friendly Relations Among Foreign Students for 1940

Wars in Asia and Europe have seriously affected the plans of all students from abroad, present and prospective. We are presenting in this report some brief statements by students concerning wars' effects upon them. In the past government scholarship aid has played an important part

in encouraging students to come to this country. Now such aid is curtailed in many countries, and entirely cut off in others.

Notwithstanding the wars, the total number of foreign students in the United States shows an increase this year just as in preceding years. The losses from some countries have been more than made up by increases from others. This year's total is 8275, an increase of 373. There are in addition 4498 American-born Oriental students, American citizens, who find themselves all too frequently treated as "foreigners."

With the closing of universities in Europe, students from other countries have transferred to the United States. Because the Chinese government discourages enlistment and urges students to continue at their studies, the number of Chinese in this country is only 237 less than last year. These students have definite objectives and are prepared to make the sacrifices entailed by their limited financial resources and the very unfavorable exchange rates. They know that war's destruction will be followed by years of reconstruction when qualified technicians, engineers, educators, and social workers will be greatly needed.

A Korean Speaks:

The period of my study in America was originally set for five years. I would already have returned to my home, if there had been no war. I might work in a different field for the Church, although my original plan has collapsed. But it is quite definite that I would not work in a secular position. Now the Church is in disorder and confusion under the pressure of the government. Several outstanding leaders of the Church were imprisoned. Some of my college classmates face similar difficulties. I know that this is not the proper time to return and start my life work. I am waiting for a better time, and meanwhile I am striving to prepare myself better.

I have my family at home, and I am caring for my wife and three children. I provided, before I came to America, some pieces of land for them to live on with the crops. Now the war has doubled and tripled living expenses. War and

famine often go together. The terrible drought of Southern Korea last summer decreased the crops to one third of a usual year. The reader may well imagine how large my financial obligation now is, particularly since I have difficulty in meeting my school expenses.

I have stated pessimistic facts, but I have faith and hope for a brighter future. Since war is an evil of mankind, let us pray that peace may come, the deep cloud may pass away, and the Light of the World may shine over the earth.

A Japanese Woman Student Speaks:

I have had an irresistible desire to grasp the truth, and stand by it, because I could not understand the real cause of the war. It caused within me a bitter struggle between reason and emotion, and between nationalism and humanism.

My coming to America meant, in one sense, an escape from this inner struggle and skepticism. I wanted to see the truth from the third person point of view. Yet, since I have come to this country, I have become conscious of my burning patriotism. The more the people condemned the invasion of China, the more firmly I clung to my belief in the ultimate righteousness of Japan. The motto of "Asia for Asiatics" gave me a solution. I found, at last, peace of mind within this ideal of independence, peace and co-operation of the Oriental countries. I made up my mind to live by this ideal, and I felt I have become strong.

My first step was to try to make friends with the Chinese people right at the University. But the cold attitude of the Chinese students toward us made this difficult. I tried to catch every opportunity to talk to them in a friendly way. In this way I have made several acquaintances among them. With some of them I have formed a close friendship.

Then I began to see the real disaster of the war. We are suffering, and making enormous sacrifices for this war, but it is those Chinese people who are suffering the greatest calamity. It is the hardest thing for human beings to bear, to see their country defeated, their cities burned, and to be driven out of their homes for life. They have to see what they have cherished through their life being destroyed be-

fore their eyes. Thousands and thousands of people besides the soldiers have been killed, and the huge mass of people lack their daily food and shelter.

It is true, at the beginning we did not expect to have such an extensive warfare. Both countries have been compelled to spread the conflict wider and wider over the vast country of China. However, fact is fact. Here is the greatest difficulty. This war is said to be for the eternal peace of the Orient, and we firmly believe in it. Yet the war, in fact, is creating a deep-rooted hatred of the Chinese toward the Japanese.

Try to be a gentleman toward China, I should like to say to Japan. It seems to me one of the causes of the war was the contempt of each country for the other. Both of the countries had blindly undervalued the other. If we had realized long before how the existence of each depends upon the other, we should not have come to such a tragical situation. As it is, it is our duty to make right the relationships between the two countries.

A Nigerian Student Speaks:

Coming from Nigeria, British West Africa, I am automatically, so to speak, at war with Germany from the day Mr. Chamberlain made his unforgettable speech over the air. Nigeria is a protectorate rather than a dominion, and she cannot at present make her own choice whether to go to war or not. The British Government at 10 Downing Street tells my country what policy she must adopt against any foreigner other than an Englishman. Until Nigeria becomes more autonomous in her government and becomes like Canada or Australia in the Commonwealth of British Nations, she dares not force a decision which may be in conflict with that laid down by British imperialism. We as a people have grown to hate war on account of our scruples to become good adherents of those foreign religions, Christianity and Islam.

Now in my home everything is on war-time basis. Nigeria and the Gold Coast supply about two-thirds of the world's output of cocoa but these and other products have not been regularly shipped since the war broke out. Afri-

cans with special reference to Nigerians have contributed gratuitously to the British war funds without buying war securities, a thing which they should have done like other Britishers in Great Britain and the Dominions, but they feel that they are much better off under the present British rule, such as it is, than under Mr. Hitler's coming Aryan kingdom!

We cannot get any news about money from our parents and guardians in British West Africa, and as all letters are censored, we, who are here, cannot say whether it is a part of the emergency laws promulgated that our school fees are not forwarded to us regularly. Definitely it now takes more than fifty to sixty days to receive an ordinary or airmail letter posted to us from any part of British West Africa. Before the outbreak of war our letters took two to three weeks to reach America.

We do not receive much news concerning our relatives at home, and day by day the unusual nostalgia created by such a condition of affairs gradually cripples our spirits.

A Chinese Woman Student Speaks:

I, as a student from China, share with the rest of the foreign students a feeling of insecurity. Communications and support from our homeland may be cut off any day, and destruction can be carried out to the remotest corner of the earth at a moment's notice. The demand for foreign scholarships has increased from the inflow of refugee students from all countries, and relief funds of all sorts request our attention. All these and other things form a part of the life of any conscientious student.

But this is only one side of the picture. Americans often say to me, "Aren't you glad you are not in China right now?" I want to answer "no," but I usually say "yes." "Yes" not because personally I am safe from war dangers, but because I have the good fortune to be part of a great movement. This movement is young but powerful, intangible yet everlasting. In America, students of different nationalities are given a chance to face each other as human beings, and not as enemies. Through the efforts of internationally minded American citizens and organiza-

tions, a friendly atmosphere is created for people of all nationalities and races. For the first time I was given the opportunity to make friends with Japanese young people. I am sure other students feel the same way I do.

As the fighting spreads and intensifies, we as students of a world community become more and more conscious of the burden put on young people of this generation to come to an understanding individually. The bonds of friendship transcend national frontiers and the deadliest of warfares. Let the young people preserve "the last flower" of our civilization.

A Filipino Student Speaks:

The direct effect of the wars on the other side of the Atlantic and the Pacific upon a foreigner studying in the United States, if a citizen of one of the belligerent countries, would probably be the curtailment of his financial resources or his recall to active military service. Even if neither of these should happen he would be affected by fear for the safety of his family who may be exposed to the dangers of aerial warfare—the constant worry about a father or brothers who may be in the trenches. This is enough to move anybody, under similar circumstances, to fight for the defense of his country and loved ones.

As a neutral interested in the peaceful settlement of international disputes, the writer is affected in a different way. Why is it that the sacrifice of innumerable lives and the expenditure of vast fortunes during the first World War failed to drive home the lesson of the futility of trying to settle on the battle field differences between states? Some cynics may answer that had Capone been allowed to have his way, in all probability his rivals would still be in fairly good health. On the other hand we cannot shut our eyes to the fact that when treaties of peace are made while national animosities are still rampant, the elements of restraint and fair play are apt to be ignored.

Uppermost in the mind of many students today, foreign or otherwise, is whether or not the victors of the present conflicts will fall into the same errors committed at Versailles. Let us hope that seeds for future discords are not

sowed anew when treaties of peace are made. War, to be sure, is the result of many causes of which a "harsh" treaty is one. After the termination of hostilities would it not be more reasonable if a *modus vivendi* could be prolonged so as to allow ruffled national feelings to cool off sufficiently? A treaty concluded under such circumstances may, among others, produce a more just and lasting peace.

A Student from Sierra Leone Speaks:

From the very first days of the crisis, or rather the series of crises, which led to the actual declaration of the war in Europe, I found myself very frequently trying to answer the questions which I put to myself: "What will this mean to you? What should be your attitude towards the War?"

Let me say at the beginning that my country is part of the British Colony of Sierra Leone, and that although I am conscious of the many failings in British Colonial Policy, yet I have a deep sense of belonging in the British Empire and am loyal to the British Crown.

Yet my answer to my second question was that I could not bring myself to justify or support the war against Germany—or for that matter, any war at all. My own people have within the last two generations slowly learnt to forget the wars against neighboring tribes in which they very often used to be engaged. Largely due to the far-reaching influence of the work of the Christian missionary, they have learnt that the other tribes, whose young men and women our own boys and girls learnt to know in the mission schools, were not all we had thought they were. We had forgotten war. How then could I justify and support it, when I and my people look upon it as a thing of the olden days—something one grows past engaging in. If anyone were to suggest to my father's tribe now that the best way to settle a dispute with the Mende or the Shenbro tribe is to send a band of warriors against them—the suggestion would merely be laughed at. Why, wasn't my father, a Themme, married to a Shenbro princess? Are not some of his best friends Mendes? Did not my people let me, after

college, go to teach in a school in the Mende country, while Mende young men were teaching, and keeping stores amongst my people? Who wants to fight and be killed, anyway, now that we have learnt the joy of a fuller life (from the Christian missionary)? So you see, I and my people are now pacifists, by common-sense conviction.

I have decided to stay on and continue with my studies. Perhaps there is some contribution I could make in the efforts for peace among the young people whom I daily meet. And my people will need me most, when, after the war, it will be our privilege to help remake the war-torn world.